ZIONS HERALD

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A Free Translation Of Ephesians 2:14-18

Charles F. Boss, Jr.

For He (Christ) is our peace — He who has made Russians and Americans one, and in His own human nature has dissolved the "iron curtain" by setting aside laws of nationalism, expressed, as they were in definite political decrees. His design was to unite the two sections of humanity (*neither* of which is perfect) in Himself so as to form one new man — indeed, one new world — thus effecting peace, and to reconcile Russia and America in one body to God through the cross, having slain the enmity thereby. So He came and proclaimed the good news of peace to you who are east of the "iron curtain," and peace to you who are west; because it is through Him that Russians and Americans alike have access through one spirit to the Father.

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READERS WRITE

Baltic American Society

Thank you ever so much for that fine editorial about the Latvians entitled: "Admitted on Parole" in the November 24th issue of ZIONS HERALD. You have shown a Christian spirit and an enthusiastic interest in these good people who have come to our shores. We hope they will become an asset to our country and democracy.

May I call your attention to the phrase: "The consistent work of the Balkan Society" which should read: "The consistent work of the Baltic American Society."

With a deep sense of gratitude for all you have done.

(Rev.) CARL W. SELMER,
Jamaica Plain, Mass.

Memorial Services

I might disagree with my friends Carmichel and Torrance (Z. H. Dec. 22) on a few minor details in "Must Memorial Services Be Dull?" — but I agree with them 100 per cent that "the bishop should have the leading part in conducting the service."

A district superintendent and other pastors take part in the funeral services of all our ministers. Very few ever have a bishop at their funerals, yet he is the spiritual leader who makes appointments and guides his area.

(Rev.) CHARLES ARTHUR SMITH,
Rose, New York.

Pen Pals Wanted

I thank our Almighty God for the wonderful opportunity that he has given me the good understandings and brotherly attitude to correspond mutually with the young folks of my age, especially with the Christian youths of the Christian churches, who are zealous in church activities, such as Sunday schools, Bible classes, Christian Endeavor Societies and W. C. T. U.

I am very anxious to know about our Christian church work and the youths. How they are interested in the church activities. I have high regard for your countrymen. The Christian churches have expressed a kindly and helpful interest in India in many ways and for long years. They have contributed much to the education, health and spiritual development of our people. They have encouraged our leadership in dark days. For these benefits we are grateful. I am glad to note that there are about 88 million Christians, fruits of your labor, and they are still struggling against sin and spreading the message of Christ and winning the souls.

Hence I wish to have some pen pals from different states in America so I am sending the appeal for your kind and helpful consideration and have strong hope and expectation that you would be pleased to comply with my request and would be grateful to interest some of your Christian young folks to be my pen pals.

I have the liberty to introduce myself to the readers, that I am a daughter of the Rev. Chhote Lal, pastor of a rural church at Barman, District Hoshangabad, C. P. India. I belong to the Methodist church and my age is 18 years. I am in the Johnson Girls' High School, Hawahagh, Jubbulpore. This is the final year to finish the high school. My younger sister, Helen Sawitree, is also with me in the 9th standard. We have interest in music and singing. We love the church work and help our parents in the church activities. My older sister Pansy is married and she has a pretty little girl over a year old. Her husband, I. Singh, is a compounder at the main hospital at Narsinghpur.

I have three sisters but only one brother who is 20 years old. His name is Anil Komar and he works in the postal department at Pachmarhi, one of the best sanitarium places in the Central Provinces. All the government officers, missionaries and other rich people live there during the summer for change of weather.

I am glad to say that I am a daughter of a converted Christian and my parents were converted from a high caste Hindu fa in their small age. In 1911, the Rev. H Scholburg, a missionary on furlough, baptised my grandfather and father to thank God for His merciful blessings a am proud that my dad is a good prea in good standing and my mother is a B reader.

He is working in the same district w he was born, educated and baptized. H supported through the Elim Metho Church, Chicago, Ill., and one of the M odist churches in Bridgeport, Conn. T churches have been interested through Rev. Werner T. Wickstrom who is father's patron, and who is at present w ing in the World Council of Churche Geneva, Switzerland. We are still indel for their interest and support.

The Methodist Church and pastor's bu ing were built in the memory of Nellie Baldwin. This is a hilly place with a fo surrounding the village of 1100 people. members of the congregation are 162. Christians live in many different villages rounding the church. My father often goe visit them and teach them to be faithfu Jesus Christ until the end.

Barman is a circuit, which affords op tunities that we do not find in any o circuit of the Narsinghpur mission dist Being a religious place of Hindus, all cla and sorts of people visit this place. Thi a place where a man called to work am Sadhus and pilgrims can find all that wants. It is the center place of our dist It is on the bank of Nerbada river, the river for the Hindu religion. So every in January thousands of healthy, weal poor, and sick people assemble here f several villages, towns, and cities, and nearly a month in the Barman fair.

Every year on the 13th or 14th of Jan on Tel Shankranti, the Sacred Festival, plunge into the holy water and take a for the forgiveness of their sins. They bel that there is a power in the water of river for forgiveness from their sins. So way our district workers get a good op tunity to serve the Lord's message to th Our district superintendent is the Rev. R Nath, a native missionary.

I hope that my letter will find a s space in the world-wide great religious p of our Methodist Church and through will be able to get pen pals. I would the ZIONS HERALD, "The World Herald, it flows throughout the world and sends Christian messages to all the universe. father is an old subscriber and loves it.

Now we wish you joy and happiness thousands of Christian greetings and regards ending with prayer.

ROSIE C. L
Methodist Ch
Barman, Via K
District Hoshang
C. P. I

The Methodist Church In 1948: A Review

RALPH STOODY

Twelve months ago the new year dawned in the midst what was to become the most spectacular and dramatic ent in the Methodist story of 1948.

As the two hands of the clock approached the midnight rpendicular in Cleveland, Ohio on Dec. 31st, more than ,000 young Methodists from all parts of the United ates, with representatives from other lands, were with e mighty voice making their "humble confessions" and claring their "intentions to lead a new life." Then, as e bells pealed for the changing year, there was a sacred, wer-filled silence, and in the symbolism of the Sacraent 1948 was born in the hearts of these inspired young ople.

The perfection of the planning of that unprecedented ethodist Youth Conference, the enormous numbers inlved, the total mileage traveled, the character of the ogram, the folksy co-operation of the Council of Bishs and the abiding life-service influence, all combine to ake the event an item for Methodist histories.

Quadrennial years in Methodist polity are both as disrbing in the resultant changes, yet as essential for the ocesses of democracy, as in American political life. Indentally, with special reference to elections, the outcome Methodist circles this year proved to have been quite unpredictable as last November's national poll.

The third General Conference since Methodist unificaon convened on April 28th in Boston with 754 elected legates and 63 bishops. Doubtless the formal review of e success of the Crusade for Christ and the presentation d enthusiastic adoption of the new quadrennium's forard program, the Advance for Christ and His Church, ere the most significant actions in terms of creative value. A notable Episcopal Address received widespread editial recognition across the country. The message, dered by Bishop Oxnam, appraised the state of the urch, warned against threats to the freedom of the pul; reiterated Methodism's enmity to the liquor traffic, oried in ecumenical progress, analyzed such problems as inisterial recruitment, the denomination's relationship its institutions, and the mission of the church. It sumoned the denominations to move toward unity, expressed aristian concern for the workers, and related the church the international situation.

The conference gave consideration to 1511 proposals for gislative action, known in Methodist vocabulary as "meorials." Many of these eventuated not in ordering imediate changes in organization but in the creation of a mber of study commissions to bring in recommendans in 1952. Indeed, a most extensive "impartial and obtive study of all the general boards, commissions and vice agencies of The Methodist Church" was authorized.

Bishop Kern, then president of the Council of Bishops, ened the conference. Bishop Baker, his successor, took er the gavel of the council as the conference closed.

Ten bishops who had died during the quadrennium were commemorated: Anderson, Baxter, Cannon, Decell, Garth, L. H. King, Melle, Nuelsen, Richardson and Robinson. Two more have died since the conference: John M. Moore, Edwin F. Lee.

While retirements from the episcopacy did not take place until the sessions of the jurisdictional conferences, the General Conference made appreciative recognition of the completion of the effective service of the following eight bishops: H. Lester Smith, Titus Lowe, Raymond J. Wade, Edwin F. Lee, Wilbur E. Hammaker, Charles C. Selecman, James H. Straughn, Lewis O. Hartman.

New Bishops

Of the thirteen bishops chosen in the United States, eleven were elected to fill vacancies caused by death and retirement, and two to administer the newly created episcopal areas of Jacksonville, Fla. and San Francisco. Increased trend toward the selection of bishops from the pastorate was noted. Ten of the thirteen were chosen directly from the pulpit. Two others were only one position removed from the pastorate, both being well-known for their preaching power.

Three of the Central Conferences have met since the jurisdictional conferences. The Rev. Jose L. Valencia, superintendent of the Cagayan District, was elected bishop in November by the Philippine Central Conference, succeeding Bishop D. D. Alejandro who could not continue on account of his health. The Germany Central Conference, meeting in October abandoned the principle of term-episcopacy and in re-electing Bishop J. W. E. Sommer made it "for life." The African Provisional Central Conference met in October. The Northern Europe Central Conference met in September. As the year closed the Southern Asia Central Conference had just convened. The others will meet in 1949.

Other Changes In Leadership

The memberships of boards, commissions and other agencies of the church were renewed for the quadrennium in the manner required by their several constitutions. With some, this is done by the General Conference; others are constituted by representatives chosen by the six Jurisdictional Conferences.

Retirements of executives and election of successors have occurred as follows:

Mrs. J. D. Bragg, who had filled her term of office as president of the Woman's Division of Christian Service, was succeeded by Mrs. F. G. Brooks of Mt. Vernon, Iowa.

Dr. Fred D. Stone, one of the two publishing agents, retired and was succeeded by Dr. Roy L. Smith, the editor of *The Christian Advocate*. Dr. T. Otto Nall, managing editor, was made acting editor. The Rev. Prince A. Taylor was elected editor of the *Central Christian Advocate*, succeeding Dr. J. W. E. Bowen, now a bishop.

Dr. George L. Morelock of the Board of Lay Activities was succeeded by Chilton G. Bennett.

Dr. Harry W. McPherson from the Division of Educa-

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tional Institutions of the Board of Education, was succeeded by Dr. John O. Gross.

Dr. Ernest H. Cherrington retired from the Board of Temperance with no successor elected as yet, but there was created the office of executive vice president in charge of counselling and public relations to be filled by Bishop Wilbur E. Hammaker.

Dr. Ralph E. Diffendorfer, whose retirement from the Division of Foreign Missions becomes effective in August 1949 is to be succeeded by Dr. Eugene L. Smith, who now comes on to the staff.

Bishop Herbert Welch from chairmanship, (which carried executive duties) of the Methodist Committee on Overseas Relief was succeeded by Bishop Titus Lowe, who was made "executive director" and Bishop W. W. Peele, chairman.

The election of Dr. Roy H. Short, of the *Upper Room,* to the episcopacy led to the election of Dr. J. Manning Potts as editor.

Changes in presidencies of administrative agencies include:

World Service Commission, Bishop Clare Purcell succeeds Bishop Titus Lowe.

Board of Education, Bishop Fred P. Corson succeeds Bishop Charles W. Flint; President of Editorial Division, Bishop Paul E. Martin succeeds Bishop Hammaker; President Division of the Local Church, Bishop J. Ralph Magee succeeds Bishop Paul B. Kern.

Board of Hospitals and Homes, Bishop William T. Watkins succeeds Bishop Raymond J. Wade. Board of Evangelism, Bishop Ralph S. Cushman succeeds Bishop Charles C. Selecman. Board of Temperance, Bishop Paul E. Martin succeeds Bishop Wilbur E. Hammaker. Commission on World Peace, Dr. Ernest F. Tittle succeeds Dr. Ralph W. Sockman. Dr. Fred G. Holloway succeeds Dr. Walter G. Muelder as president of the Association of Methodist Theological Seminaries. Board of Pensions, Bishop Ivan Lee Holt succeeds Bishop J. Ralph Magee.

The Advance Takes Form

The organization scheme of what has been called "the second mile" in Methodism's four-year programming, the "Advance for Christ and His Church," distributes chief responsibility among five bishops and an executive director, Dr. E. Harold Mohn, who has established his office in Chicago. The general chairman is Bishop William C. Martin, who will be aided by two vice chairmen, Bishop G. Bromley Oxnam in charge of the teaching and preaching mission, and Bishop Costen J. Harrell, in charge of the financial phase. Aiding them, Bishop Paul B. Kern is to be chairman of the Week of Dedication Committee and Bishop Fred P. Corson of the Special Gifts Committee.

Superintendents of the 560 districts of the church, together with all the bishops, spent two intensive October days in learning about and gaining inspiration for the Advance. On the following three days they attended an unparalleled inter-church missionary convocation.

As the year ended, in preparation for the formal opening of the Advance, there was being sent to each minister a copy of a volume containing studies and reports of the World Council of Churches' Amsterdam Assembly. With it has gone a study guide listing books for each one of the major teaching emphases of the Advance.

Some Other New Agencies

Among new agencies created by the General Conference which have held organization meetings might be mentioned the following:

Radio and Film Commission, Bishop Donald H. Tippett, chairman; Church Survey Commission, Bishop J Ralph Magee, chairman; Commission on the Structure o Methodism Overseas, Bishop W. Angie Smith, chairman Commission to Study Advisability of Establishing a Methodist Headquarters, Bishop Clare Purcell, chairman; Interboard Commission on Christian Vocation, Bishop Charle W. Brashares, chairman; the Rev. Harold W. Ewing, secretary. The General Conference elected three new members to the important Judicial Council, Methodism's "supreme court." Dr. John Taylor Alton, Dr. Walter A Stanbury, Mr. J. Ernest Wilkins.

What any particular reader would pick from the 194 parade of Methodist events would depend much upon h personal interests. One might glory in the significanc much more than commercial, of last year's 11 and one-ha million dollar business of the Publishing House, 10 pe cent above previous figures and in the authorization of large-scale plant expansion. Another would regard as s per-important such youth work as caravaning, Wesle Foundations, scholarships at home and for overseas st dents here.

To many who have regretted that lay employees church organizations are not under social security, the i auguration of a pension plan to go into effect January will seem like the year's good turn on the part of T Methodist Church.

Mission-minded people hail the visitations of overse fields by several of our bishops as of immense importan to the future. The training and sending of about 50 you people to teach English in Japan during the next thr years is surely an event-of-the-year as was the consecrati of 86 young men and women for full-time missionary s vice. The pilgrimage of about 40 United States Methodi to Mexico City last August to share in celebrating years of useful life by our affiliated body, the independe Methodist Church of Mexico, is a noteworthy item.

Outstanding in significance in the year's events beca of its relationship to the fulfillment of Christ's prayer t "they all may be one" was the worthy place the Metho churches of our own and other countries took in the tw week Assembly in Amsterdam, beginning in late Aug when the long-looked-for World Council of Churches organized.

Both in the strength of their delegations and in th participation in the hard work of the sections and co mittees, the several participating Methodist bodies carr their share. The Methodists who appeared on the p gram did honor to their tradition. Notable was the tinction paid to 83-year-old Dr. John R. Mott, one of presidents at the council's sessions and now the honor president. Bishop Oxnam, who efficiently headed a co

Avoid the use of such words as "superior" and "in-
or." "More adequate" or "more satisfying" is better.
Do not go about picking up curios or antiques in
r people's religious beliefs and practices.
Appreciate and appraise other faiths by the best that
have produced.

6. Never water down the essentials of your Christian faith. While standing foresquare on the essentials of Christianity, make all possible adjustment on the periphery, i.e., to national cultures and civilizations.

7. Enrich your own faith by what is valuable in the beliefs, practices and experiences of people of other faiths.

Poison Pens

BILLY ROSE

today's mail was an envelope with a Brooklyn post-
k. It contained a sheet of ruled yellow paper — the
d that sells for a nickel a pad. Across the sheet an un-
table racial crack was lettered out in red crayon. Of
rse, there was no signature.

Until recently, I used to get mad when I received psy-
pathic outbursts against Jews, Catholics, Negroes or
testants. But no more — I've boned up on these hate
ksters and I know what's bothering them. I know that
're sick, that they've got big miseries in the head, and
when they write their little murder notes they're look-
for relief, much as you do when you reach for a
mo or an aspirin.

nother reason I can't get mad at my anonymous cor-
ondent is that I've known him all my life. When I
a kid living up at Ft. George, his name was Albie. He
a frustrated little cuss — not very bright in his studies
not enough of an athlete to get on any of the teams.
lbie started getting even with the world by beating up
er kids who were smaller than he was. I was one of
se kids, and he gave me a rough time of it until I at-
ned a lock to a strap off a Singer sewing machine and
ed him on the side of the head with this ad-lib weapon.
few years later I changed schools, but Albie was still
ny class, except this time his name was George. George
forever talking about girls, although no girl would
to him. He did it in a way which made even the
cussers in school feel uncomfortable.

Once George threw a rock at my grandfather. I re-
mber the old gent coming home with blood on his
ek and protesting it was just a scratch. When I started
to avenge the family honor with my trusty lock and
p, he stopped me and made me promise to forget the
e-chucking. My grandpop told me George was suf-
ng from an old sickness, and that I couldn't cure it by
ing him over the head with a lock.

When I went to high school, the red crayon expert had
another name — Otto. One day in front of other kids,
o tried to pin a murder rap on me. I told him I had an
ight alibi: I wasn't anywhere in the neighborhood
en He was killed, and I had witnesses to prove it.

Otto called himself Frank when I met him five years
r. He was wrapping bundles in a downtown whole-
e house. He told me he couldn't get a decent job be-
se the bosses were all Catholics or Jews. I offered to
roduce him to a Presbyterian boss, but Frank said they
re the worst of all — slave drivers. Later I learned that
head of the wholesale house had hired him even though he knew Frank had done a two-year stretch for burglary.

During my first twenty years in show business, Frank wrote me on an average of once a month. To keep me guessing, he used different names and different styles of penmanship. Sometimes he made it even more complicated by mailing his letters from cities like Boston, Detroit and Scottsboro, Alabama.

I didn't see him again until we met in Germany in 1945. His name now was Vic, and he was a Special Service officer. Vic told me how much he was impressed with the cleanliness and good manners of the Nazis, and confided that we had fought the war on the wrong side. I asked him about Dachau, Buchenwald and Auschwitz. He assured me it was a lot of propaganda.

Since he got out of the Army, Vic hasn't been signing his letters. This, of course, worries me. It means that my old chum-buddy is sicker than ever, and that in addition to thinking like a rat, he's now hiding out like one. Poor little spiritual numbskull — when his head fills up with more hate than it can hold, he gets his red crayon and nickel pad of paper. Sometimes he mails his bile and bilge to a priest. Sometimes the address is the home of a colored family. Sometimes it's me.

I happened to notice the stamp he used on this morning's letter. It was a stamp I hadn't seen before — one that the Post Office Department put out only a couple of weeks ago. It shows four men, their arms linked, standing on the deck of a sinking vessel. It commemorates one of the great war stories — the four chaplains aboard the troopship Dorchester which was torpedoed in the North Atlantic in 1943.

Two were Protestant ministers, one was a Jewish rabbi, the fourth was a Catholic priest. There weren't enough preservers to go around, and so these men of God handed their life belts to soldiers. When last seen, they were knee-deep in water on the sinking ship, each praying according to his own faith:

"Our Father, who art in Heaven . . ."

"Miserere mei Deus, secundum magnam misericordiam tuam . . ."

"Shma Yisroel Adonoy Elehenu Adonoy Echod . . ."

As I write this, the scrawl in red crayon and the canceled stamp are both on my desk. Looking at them, I feel like the mathematics teacher who, discouraged by a pupil's inability to add 2 and 2, suddenly remembers that the human race also produced Einstein. — Reprinted from Billy Rose's famous column, *Pitching Horseshoes.*

PERSONS

Bishop W. Earl Ledden of Syracuse will be the preacher on Columbia's regular "Church of the Air" service, Sunday morning Jan. 23rd at 10:30 (EST). His subject will be "He Baptized a Place." Music will be by the Hendricks Chapel Choir of Syracuse University, Arthur Poister, organist and director. There are two "Church of the Air" services each Sunday, one at 10:00 a. m., the other at 10:30 a. m. (EST). Some CBS stations present both services. Other stations "air" one or the other program. A number of stations prefer to use this hour for local programs. Consult your local papers or inquire by telephone from your CBS station. Bishop Ledden's service will be at the later hour (10:30).

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, Jan. 17th, through Friday, Jan. 28th, at 8:10 a. m.

Jan. 17 — The Rev. G. Earle Daniels, rector, St. James Church, Cambridge.

Jan. 18 — Dr. Flint M. Bissell, Grove Hall Universalist Church, Dorchester.

Jan. 19 — Dr. Stuart C. Haskins, Congregational Church, Wollaston.

Jan. 20 — Dr. Paul E. Johnson, professor of the psychology and history of religion, Boston University School of Theology.

Jan 21 — The Rev. Henry Beukelman, Methodist Church, Woburn.

Jan. 24 — The Rev. F. Taylor Weil, rector, St. Matthew's & the Redeemer, South Boston.

Jan. 25 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Jan. 26 — The Rev. Gordon E. Hutchins, ass't. director, Seavey Settlement of Morgan Memorial.

Jan. 27 — The Rev. J. Everett Bodge, Hillcrest Congregational Church, Melrose.

Jan. 28 — The Rev. Aaron Markuson, Evangelical Cong'l. Church, Cambridge.

A new series of Community Forum programs dealing with the question of "The Church and Social Action" will start at the Asbury First Methodist Church Springfield, Mass. Thursday evening, January 6th, at 7:45 p. m. This will be the second series of forum programs that have been sponsored by the church since the start of the fall program in September. Because the programs have proven so successful and interesting to the members and friends of the church and to other people residing in the community, the forum committee has inaugurated four seperate series of programs that will continue each Thursday evening from January 6th to April 14th. The topic that will open the first series will be "The Church and the use of alcohol." Two representatives from the Alcoholics Anonymous, a man and a woman, will speak. The meeting will be opened for questions following the initial discussion by the speakers.

The Rev. Dr. Daniel W. Justice, pastor of Trinity Methodist Church, Washington, D.C. has been appointed pastor of St. Luke's Methodist Church also of Washington, effective January 1st. He is to succeed the late Rev. Dr. C. Howard Lambdin. Mr. Justice graduated from Johns Hopkins University in 1922, Boston University School of Theology in 1927, and in 1944 received the degree of doctor of divinity from Western Maryland College. He is a member of the Baltimore Annual Conference. One of Mr. Justice's first duties as pastor of St. Luke's Church is to begin plans for a new church building.

Mr. Robert Thompson, a member of St. James Methodist Church, Manchester, N. H. passed away in a Boston hospital on Sunday, December 19th. Born in Scotland, he had lived in Manchester for 28 years. The funeral was conducted on December 22nd by the pastor, Dr. J. Kirkwood Craig, and the body was cremated. He leaves a wife, son, daughter, and several brothers and sisters.

Mrs. Eva Palisoul, wife of the Rev. E. J. Palisoul, of Portsmouth, N.H., passed away on Sunday, December 19th at the Portsmouth Hospital. She is survived by her husband; two daughters, Mrs. Albert Moulton of Portsmouth, and Mrs. Sidney Anthony of Augusta, Me.; three sons, Ulysses of E. Hartford, Conn., Arthur of Springfield, Mass., and Philip of High Point, N.C.; and eight grandchildren. Funeral services were conducted by Dr. E. H. Brewster, pastor of the First Methodist Church, Portsmouth. Burial will take place later in the spring in the Hillcrest Cemetery at Springfield, Mass.

The Rev. and Mrs. J. Wesley Day and family of Brooklyn, N. Y., missionaries of The Methodist Church (formerly of the Methodist Protestant Church) in Kalgan, North China, have been forced to leave their station because of the rapid advance of Communist military forces. They have been reassigned by the Board of Missions to West China. A recent letter received from Mr. Day was written at Hankow, as the family was enroute up the Yangtze River by steamer.

Word has been received by the Board of Missions and Church Extension from Manila, P. I., of the death of Mrs. F. V. (Bert) Cabotaje following a caesarean operation in the birth of a son. Complications resulted in her death on Dec. 12th. The funeral was held at Knox Memorial Methodist Church in Manila. The baby is reported as doing well. The Cabotajes will be remembered by many American Methodists to whom they spoke during their year of visitation in this country in 1946-47. The Rev. Mr. Cabotaje is director of religious education in Northern Philippines Conference of Methodist Church. He may be addressed care of Dr. Ernest E. Tuck, 1265 Gen Luna, Manila.

Mrs. Albert C. Knudson

Elmer A. Leslie

Mathilde J. Knudson was born of N wegian parents at Racine, Wis., July 20, 1 Her father was a distinguished Metho minister both in Norway and America. graduated with honors from Chicago M cal College and became a member of faculty and assistant to the president of college. She was a brilliant pianist played as a soloist with the Chicago S phony Orchestra.

On July 7, 1899, she was married to Albert C. Knudson, then a professor in School of Theology, Denver, Col. She pl frequently in public and almost every day evening for an entire year she gave was virtually a recital in the spacious h of Bishop and Mrs. Warren. In 1902 Knudsons moved to Meadville, Pa. w Dr. Knudson became a professor in gheny College, and Mrs. Knudson ta piano in the Pennsylvania School of M In 1906 they moved to Boston where Knudson has been professor, dean an now dean emeritus of Boston Unive School of Theology.

Mrs. Knudson was a most inspiring tea She had unusual power to awaken in students love of the best in music and fidence in their own abilities. Also he fluence over their characters was as sig cant as that over their careers. After co to Boston her health did not long pe her to carry on her musical career. Bu passion for perfection in music gave such insight into the genius of true sch ship that she was a source of great inspir to her husband's scholarly pursuits. sacrificial devotion she guarded his hours and had a significant part in the ing of every book that has come from pen.

She was a true daughter of the manse had a deep spiritual nature, a love of pe many of whom she seldom saw yet them in deep and tender regard. After of courageous struggle for health, she at the New England Deaconess Hospit Monday, December 13th. Besides her band she is survived by an older sister a younger brother. The funeral service held at Harvard-Epworth Methodist Ch Cambridge, Mass., of which she was a m ber, on Thursday, December 16th. It conducted by her pastor, the Rev. Ja Burns, assisted by Dean Walter G. Mu and Professors L. Harold DeWolf and F A. Leslie of Boston University Scho Theology. Interment was in Mt. At Cemetery.

Clifford T. Richardson of Marblehead, Mass,. an active Methodist laymen and member of First Methodist Church in Somerville, recently retired from the position of manager of the construction and engineering department of the Boston branch of Swift and Company, after 46 years with that company. Mr. Richardson, a member of the John Abbott Lodge of Masons in Somerville and a trustee of the Somerville Home for Aged, is the lay representative of the New England Conference for ZIONS HERALD.

The Rev. Charles L. Kinney, pastor of Centenary Church, Skowhegan, Maine, returned to his home on Friday, Dec. 24th, after undergoing a surgical operation at the Palmer Memorial, New England Deaconess Hospital in Brookline, Mass.

Miss Rosina Dahl, a lifelong member of St. Paul Methodist Church, Jamaica Plain, Mass., passed away on Sunday, Dec. 5th following a brief, two-day illness. Miss Dahl had served as the church organist for many years. She is survived by her sister, Mrs. William J. Kurth of Jamaica Plain, a nephew and a niece.

The Rev. Alfred Shaw, editor of the *Indian Witness,* Lucknow, India, has been in Boston during the last two weeks, making a study of the history of ZIONS HERALD. Mr. Shaw is on leave to study journalism at Syracuse University, Syracuse, N. Y.

Speaking at the noonday services at King's Chapel, Boston, from Jan. 4th to the 7th will be the Rev. Dr. Charles E. Park, minister emeritus of First Unitarian Church, Boston. The Rev. David N. Beach, minister of First Congregational Church in New Haven, Conn., will speak from Jan. 11th to the 14th.

The Church of All Nations of Morgan Memorial, Boston, Mass.; celebrated Christmas with a series of events in keeping with the holiday season of festivities and giving to others. On Sunday, Dec. 19th a world friendship service was conducted by the pastor, the Rev. Henry Helms, and on Christmas eve all departments participated in a service. A Christmas candelight service was held on the 25th with a drama being presented by the Sigma Players, entitled "The Home the Star Shone On." As part of their World Friendship Family Circle, Morgan Memorial packed 36 boxes containing 400 pounds of Goodwill toys, candy, books, food, and clothing which were opened on Christmas day by 20 families in 8 different countries. In the past year they have packed 252 boxes of food and clothing for needy families outside of this country.

GREENCASTLE, Ind., — Dr. Louis W. Norris, head of the DePauw University department of philosophy and religion, discussed "Teaching and the Philosophy of History" at the National Association of Bible Instructors meeting, New York, Dec. 28th. Dr. Norris, widely-known author in the field of church publications, joined the DePauw staff in 1946. He has studied at Otterbein College, Boston University School of Theology, Harvard University and the University of Berlin. Before coming to DePauw, he was a member of the philosophy department at Baldwin-Wallace and vice-president of the college.

Mrs. F. G. Brooks of Mt. Vernon, Iowa, was elected president of the Woman's Division of Christian Service, at the division's annual meeting at Buck Hill Falls in December. Mrs. Brooks succeeded Mrs. J. D. Bragg.

Federation Meeting

OSKALOOSA, Ia. (RNS) A charge that the Roman Catholic Church and the House Committee on Un-American Activities "have been especially active" in spreading propaganda aimed at breaking down separation of church and state was made at the annual meeting of the Methodist Federation for Social Action here.

The charge was contained in a report prepared by the federation's commission for propaganda analysis, of which Dr. Clyde R. Miller of New York is chairman. The federation was recently listed by the House group as "among the more conspicuous fronts for Communist activity."

"To those who have followed the work of this House Committee and who are familiar with the political activity and propaganda of the Roman Catholic Church," the report said, "it is not strange that only Protestant organizations are attacked in the report." This reference was to the House Committee's report "One Hundred Things You Should Know About Communism and Religion."

The report further charged:

"It appears, from an examination of the committee's work through the years, that it has branded as un-American any one who actively opposed Franco, Mussolini and Hitler and worked actively for peace with the Soviet Union. This parallels the position of the hierarchy and the Vatican State, which made concordats and other friendly agreements with Hitler, Mussolini and Franco."

Elsewhere in its report, the commission alleged that it seemed "not unlikely that the authoritarian philosophy of the Vatican State is seeking to attain, not without some degree of success, its objective of the destruction of Protestantism, destruction of separation of church and state, and of free public schools.

"Surely," the report continued, "in the House Committee on Un-American Activities it has found a government agency to further its aims."

Asserting that "the anti-Protestant propaganda" of the House Committee "has been ardently exploited by the Roman Catholic hierarchy," the report declared:

"By linking Communism with Protestantism and with the defense of public schools and the constitutional guarantee of separation of church and state, these twin propaganda groups clearly hope to succeed in making Protestantism, separation of church and state and public schools as odious from the propaganda standpoint as the word 'Communism' — in short, to establish complete identification of these terms."

To Assist In Church Survey

CHICAGO — George Fry and Associates, management engineers, have been chosen by the Church Survey Commission of The Methodist Church to assist in making an impartial study of all boards and agencies of that denomination. Announcement of the selection of the Chicago firm was made by Bishop J. Ralph Magee, chairman of the commission, following an all-day meeting of the executive committee in his office here on December 17th.

In employing the professional organization, the commission acted under authority granted by the 1948 General Conference. Purpose of the survey (Discipline, Par. 2010) is "finding ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operations of general boards, commissions, and survice organizations."

According to Bishop Magee, Fry and Associates will carry out their study during the next two years, completing the survey in time for the commission to make its report to the General Conference of 1952. A full report of the commission's activities, findings, and recommendations is to be published not later than Dec. 1, 1951, and sent to all bishops, general officers of the church, and delegates to the 1952 General Conference.

The 26-member commission includes Bishop Magee and Bishop Clare Purcell of Birmingham, Ala., by virtue of their membership on the General Commission on World Service and Finance, and two ministers and two laymen from each of the church's six jurisdictions.

Library of the UNION THEOLOGICAL SEMINARY

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 16.

THE NAZARETH YEARS. LUKE 2:39-43, 46-52.

Nazareth

Joseph and Mary lived in their ancestral village of Nazareth during the early years of Jesus' life. From the gospel of Luke we get the picture of typical Jewish home life in a very ordinary town. From all the accounts we learn that Jesus was a normal boy who was brought up in the pattern of Jewish home and village life. Luke wrote a very impressive and revealing description of the early life of Jesus in the oft quoted words, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. . . . And Jesus increased in wisdom and in stature, and in favor with God and man."

Nazareth was a typical ancient village of a very simple structure. Under the influence of his home and community, Jesus grew to manhood, known and measured by his neighbors and relatives. Life was lived at close range and no type of life has ever been comparable to this for direct and powerful influence. Jesus had what modern sociologists call, "primary contacts" with his fellow human beings.

Fortunately for all who desire to understand the background of Jesus the town of Nazareth is still in existence. It is now as it was when Jesus lived there, a little town on the northern boundary of the Plain of Esdraelon, in Galilee.

Contrary to our estimate of such towns, Nazareth was by no means isolated and remote from the world currents that flowed through Galilee. It was on the main road running north and south through Palestine. Caravans from Rome, Egypt, Babylonia and Assyria travelled the road through Nazareth. And Jesus grew up on one of the ancient main streets.

"Can Any Good Thing Come Out Of Nazareth?"

Nathanael asked Philip a very scornful question which revealed more about the intelligence and character of the questioner than it did about Nazareth: "Can there be any good thing come out of Nazareth?" queried Nathanael as Philip told him about the goodness of Jesus, the son of Joseph the Nazarene carpenter.

Mary Austin once wrote a book which bore the title: "A Small Town Man." It is a life of Jesus and so great was the contempt for small towns that the publisher refused for years to use this title. Too many people share the opinion of Nathanael about small towns. They have become obsessed by bigness and prefer the anonymous life of the city to the enforced intimacy of the small town. There has long been a cheap and shopworn saying going the rounds which reflects discredit upon one of man's chief dwelling places. "God made the country, man made the the city, but the devil made the small town." Some disgruntled townsman who was annoyed by neighbors must have authored this saying as he left town for "a larger opportunity" in some city.

But there is some truth in the criticism often directed toward the small town. Life is lived at close range and there is an enforced intimacy and a too-intrusive neighborliness which can easily destroy much of a person's freedom. The tyranny of a community which feeds upon itself is harsh and unforgiving. "They say" is the most deadly form of gossip which can quickly and easily ruin a good person's life. This is a field of Christian missions which is often overlooked. It is the duty of a Christian small town citizen to scotch rumors, investigate gossip and lift the community's sights to the wider horizons of life.

Jesus could not have escaped the influence of the small town life of Nazareth. For the most part it, like other small towns, was good. Let us not forget that Nazareth gave Jesus to the world and he carried the marks it made upon him to the end of his life.

Jesus in the Temple

The curtain that hid the early life of Jesus was once lifted and we get a glimpse of the wisdom of Jesus. It seems that he got separated from his parents in the city and after three days they found him in the Temple confounding the wise men with his answers to their questions.

This incident has been inflated to a proportion far out of its significance. A well educated lad, brought up in a Jewish home and synagogue, could ask questions and give answers that would confound the average wise man of religion. They were not accustomed to simple and direct questions and answers. The incident reflects much credit upon Jesus and his interest in things of the spirit. Like any normal youth Jesus was much more intelligent than his parents and neighbors believed he could be.

In later years Jesus remembered this incident and it no doubt had much to do with his low estimate of the learned men who knew all of the answers but held children in contempt.

Again the incident in the Temple has been twisted into something which Jesus very likely did not mean to be taken as a rebuke to his parents. When his worried parents found Jesus in the Temple they were asked by Jesus a very searching question; "Wist thou not that I must be about my Father's business?" Mary kept this saying and pondered it well. To her it evidently had a deep meaning not shared by others. And there is not any of the arrogance in the words of Jesus nor any sign of annoyance on the part of the parents of Jesus at his question.

The business of Jesus was, as later revealed by him, that of making the nature and love of God known to men. Whether Jesus foresaw this mission and purpose of his life at the early age when he talked to the wise men in the Temple is not clear. Jesus had not begun his public ministry at that time and it is reasonable to believe that he was using the words of a normal, deeply spiritual lad who was growing in stature and in favor with God and men.

mittee most important to the future success of the council, was elected one of its six presidents, — the only one for the Western Hemisphere. Dr. Ralph W. Sockman was one of the three chosen to deliver the parting message, being the spokesman for the English-speaking delegates.

Two Methodist bishops, a pastor and a layman, in addition to Bishop Oxnam and Dr. Mott, will represent The Methodist Church on the Central Committee which will administer the World Council of Churches between assemblies. They are: Bishop James C. Baker, Bishop Ivan Lee Holt, Dr. J. Earl Moreland and Dr. Ralph W. Sockman.

Between Two Worlds

JOHN WEAR BURTON

A Reply to a Reply

After receiving so many kind and appreciative letters regarding my Retiring Address, it was somewhat of a shock — perhaps a most salutary one — to find my good friend, Dr. Frederick Brown Harris, in such violent disagreement. (See ZIONS HERALD, Oct. 20, 1948)

May I say how deeply I admire the Christian quality and gracious courtesy of his criticisms, and I can only wish that I had the same skill and grace of thought and word. I should be insensitive of spirit if I were not deeply moved by his eloquent and brilliant reply to my attempted analysis of the world situation; but I could wish that there had been a more sober and definite answer to some of my problems.

Being so many thousands of miles away it is obviously impossible to enter into detailed argument, alluring as the temptation is. All I can say is that I was — and still am — deeply concerned at the world drift and chaos, and, in all sincerity and humility, I tried to suggest some of the causes. The outstanding one seemed to be the tension between America and Russia. Curiously enough, the day after I received the pages of Dr. Harris' criticism in ZIONS HERALD, the *Sydney Morning Herald* quoted Dr. Burgmann, Bishop of Goulburn, one of Australia's outstanding thinkers, as saying, "Until the United States and Russia can trust each other the world is not safe for democracy or anything else."

Dr. Harris suggests that I have over-simplified the situation, and with that I am in full agreement. May I suggest, with all respect, that he himself is in danger of a like fault. I cannot think that Russia is quite so black as he paints her, nor America so white as he portrays her. This is not a case of black or white, but of gray and gray; and it would appear that I have made the American gray too dark in tone and the Russian gray too light. Time alone will prove; and Dr. Harris, being a younger man, has much more likelihood of witnessing the proof than have I.

May I assure Dr. Harris and your readers that I have no leanings whatever to Communism. I believe it to be founded upon a false philosophy of history and of economics, and that the Russian type is never likely to flourish in countries such as Great Britain, America and Australia which have so different a soil; but I believe that organized opposition to Communism is only making it strike its roots deeper, and it will spread of itself wherever great inequalities of wealth and of opportunity manifest themselves.

I believe, and in this I am supported by many competent observers, that had not the Western Powers so violently attacked Russia there would have already appeared fractures in the Soviet facade, but organized and relentless opposition has created a solidarity in the face of what is felt to be a common danger.

I am trying just now to recall my experiences, both in America and Russia, and to see if and how I have been led astray in my thinking. It was a great pleasure and privilege to meet my friend, Dr. Harris, and some others who take the view he holds; but how many Dr. Harrises are there? I met others — Christian men and women — who expressed their grave concern at America's attitude to Russia. Nor did I confine my conversation to church people, for I spent many months in travel and I talked freely with business men in hotels, with passengers and Negro porters in trains, with educational leaders in universities and colleges, and I found an amazing array of opinion.

I might have formed a different opinion had I confined my reading to the *New York Times* and the *Christian Science Monitor* which seek to present both sides of the picture, but I read all papers that came my way on my journeys — even the *Chicago Tribune* — with their scare headlines and hysterical columnists. These seemed to be the most-widely-read papers.

It may be that I failed to get a real cross-section of opinion and that therefore Dr. Harris' reproofs are well founded. I had not, of course, the opportunity, either in America or in Russia, of meeting political leaders, and it is they, and not the rank and file of people, who create tensions between nations. In this respect Dr. Harris has had wider opportunities — on one side.

I am deeply sorry if I have unwittingly hurt any of my American friends who were so amazingly kind and generous to me on my American visits, and I am sure they will accept this expression of regret; but every man must be loyal to the truth as he sees it, granting the utmost tolerance to those who see it from a different angle.

My good friend, Dr. Frederick Brown Harris, has made a very able and eloquent reply, and has made out a good case for a view that is far from mine; and there I must leave it, hoping and praying that the spirit of good will may so work that the hates, the tensions and the suspicions which afflict our humanity will be brought to an end by fuller understanding, and that Peace — may I reverently say, the Peace of God? — will come to our tortured earth.

ZIONS HERALD

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Is It A War On Religion?

The line of Communist attacks on organized religion in eastern Europe has made headlines this last week. Orthodox Catholics, Roman Catholics, and Protestants have a mutual concern over the new outbreak. Before we draw comparisons, however, there are a few pertinent facts to be considered.

I

In the first place, the arrest of Joseph Cardinal Mindszenty at Budapest, Hungary, seems to be a clear case of Communist opposition to the powerful political status of Roman Catholicism in that country. Cardinal Mindszenty has had a notable career of statesmanship and went to prison rather than to submit to the Nazi dictatorship when Hitler demanded his loyalty. Communism knows that it cannot declare war against religion as such in Hungary, for religion is too deeply established in that noble little nation: but with what at the moment seems to be a series of trumped-up charges against Cardinal Mindszenty, the Communists are declaring that this man has used the church for the organization of political programs designed to overthrow the present government. On a purely political basis, therefore, and not on a religious basis, the Communists seek to wreck the power of Roman Catholicism in Hungary.

It is not correct, however, to compare the state of things in Hungary with the imprisonment of Archbishop Aloysius Stepinac in Yugoslavia. Stepinac is in jail because he was convicted of having aided the Nazis' quisling government in Yugoslavia. He did not oppose the Fascist dictator Ante Pavolic; he was found to have given his blessing to the Fascists, and was also charged with having kept the money, jewels and even gold teeth of the victims of the Fascist terror in Yugoslavia. Stepinac refused to testify when he was tried for those war crimes, hence no one knows what his proof against these charges really is. Stepinac was tried and convicted as a war criminal who collaborated with the Nazis, while Mindszenty has been charged with opposing Communism as he opposed Fascism.

II

Czechoslovakia, where the Archbishop of Prague will probably be arrested very soon, is the scene of another attack on organized religion. Protestants as well as Orthodox and Roman Catholics have been told to sever their connections with outside governments, and become national churches of Czechoslovakia. This is not a new situation in Czechoslovakia, for religious wars have gone on during the entire history of the Czechs: in 1620 Roman Catholicism won out; national churches won out later on; when Bohemia enlarged and became Czechoslovakia following World War I, Roman Catholicism became a minority religious organization and the Czech national church and the Protestants became majority groups. Now the Communist government in Prague views with "grave suspicion" any attempt to link religion with foreign powers and we will probably see another reorganization of churches.

III

Every thinking churchman asks, what of the future? Is the war against the church a war against religion? If our concept of religion is limited to the status of the organization of religion, then it seems clear that the Communists will outlaw religion. But if the churches can put religion first, and the church second, then it is reasonable to assume that the Communists will not win out. The excessive demands of state churches — Orthodox, Roman Catholic, and Protestant, particularly in the Balkan nations — have brought forth excessive tactics from the Communists. It is not likely that Roman Catholicism or any other form of organized religion will be able to get very far if in its demand for freedom of religion it requires heavy taxes to maintain religion, or again seek

outlaw minority religious groups. The Europeans ve had a long and costly struggle for freedom from igious persecutions.

Religion has a great opportunity in war-ravaged rope if it will stick to the business of religion and d its struggle for temporal power. Christianity has ver been dependent upon a human church that calls elf infallible; on the other hand, Christianity has ade its mark when it has worked unceasingly to e the souls of men from damnation. The dignity man as a loved child of God is the only weapon we ve left against the bids of totalitarianism.

Radio Wake Up!

We are delighted with a resolution passed last week the Radio Committee of the Northern Baptist Conntion requesting the radio industry to do something out the Sunday night give-away programs. The ptist group, in a sharply worded resolution, said at the radio industry's fear of television had caused own inner-strife and frenzy over dollars, and asked at the American people be given a little "peace and iet in attractive packages on Sunday nights, such concert hours and variety programs which will lp develop the basic institutions in American life cluding that of religion." The resolution commned the current craze of radio give-away proams which tend to create personal antagonisms, mily discord, mental disturbances, and are an enuragement to the practice of gambling and of excting something for nothing.

Nothing is more disgusting in modern radio than e stupid nature of these give-away programs. The pe of program is always poor because the sponsor ust spend so much money to give prizes. Even Jack nny and Fred Allen have been pushed around by is frenzy over dollars. A toothy announcer, with estions directed at a sub-moron intelligence, bubbles to the microphone while thousands of normal merican families are pulled hither and yon by the pectation of telephone calls that will bring them a rtune all for nothing!

A few courageous radio chains have had the moral urage to refuse to broadcast give-away programs; ch radio stations and networks should be comended. Sponsors of give-away programs should be ged to discontinue this kind of radio gambling; ey are sensitive to public opinion and if enough peoe will express themselves on the subject, it is reasonle to expect some good results.

Those Who Help Themselves

The Marshall Plan countries, by and large, are producing more and more food and clothing. The work that lies ahead of them in becoming self-sustaining is still almost too large to measure, but reliable reports indicate that they have come a long way up the hill from where they were last year. Yugoslavia has redirected its products to England and to other western nations who seek her trade, and Tito's break with the Kremlin is apparently an accomplished fact. Yugoslavia may be the first of the eastern nations to join the western nations in the self-help program. Arthur S. Wheelock, chairman of the International Relations Department of the Congregational Council for Social Action, said last week, "The tide has begun to turn toward free, co-operative societies in Europe, and the constructive elements of the European Recovery Program have begun to count."

The solid principle of Christian charity is never to be confused with the dole. Food packages are still necessary — but seeds for the growing of food in Europe are more important for tomorrow. Until Europeans and the rest of us throughout the entire world gain a complete and devout sense of personal responsibility, our civilization is in danger. It is exceedingly true that the Lord helps those who help themselves.

New Year's Greetings From The Publishers

As President of the Boston Wesleyan Association it is my privilege and pleasure to wish you all a Happy New Year. May it bring you many joys.

With the year 1949 the Boston Wesleyan Association begins its one hundred and twenty-seventh year of the continuous publication of Zions Herald. This is a great record; likewise a great challenge. The great issues of the day have been fearlessly discussed in the pages of the past. We purpose to meet the coming issues with the same independent and fearless expression of our convictions.

During the year 1948 our association has made very substantial progress in our preparation for the publishing of a better and more attractive Herald. Our purpose is to make it more readable, more interesting, more thought provoking, and more challenging. It is our hope that the enthusiasm of our readers will secure for us many new subscribers.

Alfred H. Avery, President,
Boston Wesleyan Association.

Attitude Towards People Of Other Faiths

EDDY ASIRVATHAM

Non-Christian faiths are not works of the devil. God has revealed Himself in diverse ways to diverse people. One can see the working of God in every great religion of the world. We believe, however, that in Christ we have the supreme way.

Although non-Christian religions do reveal God, it does not seem proper to say that they altogether prepare the way for Christianity, because the revelation found in Christ is unique. It is *sui generis*. We do not agree with Kraemer when he says that in the non-Christian religions there is only *seeking* and *no finding*. There is both seeking and finding in all religions, but they often seek and find different things.

There are both close similarities and fundamental dissimilarities between Christianity and other faiths. Therefore, to the question whether Christianity is the fulfillment of non-Christian faiths, the answer is both yes and no.

The characteristic Hindu teaching that all religions are alike and that they all lead to the same goal is neither helpful nor scientific. When I want to go to Hartford by train I prefer to go via Willimantic rather than via Springfield, because the first route takes less time and is cheaper.

Men like Kraemer hold that there is no continuity between Christianity and non-Christian religions. He is less hard upon Judaism and Islam. In the name of "Biblical realism," he holds that there is no revelation in non-Christian religions. There is only self-deification.

Non-Christian religions, with the possible exception of Judaism and Islam, says Kraemer, are "naturalistic" or "rationalistic." Therefore, they are totally opposed to Christianity which is "revelational;" and there are no valid points of common reference between them. There is radical opposition and incompatibility between them. They do not prepare the way for the Christian faith. (See Van Dusen: "World Christianity," pp. 192-8).

Kraemer's point of view is found in the following statement of Robert E. Speer: "The attitude is not one of *compromise* but one of conflict and of conquest. It (Christianity) proposes to displace the other religions. . . . The intention to conquer is characteristic of the Gospel. . . . It cannot conquer except by love, but in love it intends to conquer. It means to fill the world."

Karl Barth, as quoted by Hocking, puts the matter even more harshly, if not in a more un-Christianlike fashion when he says that the missionary is to announce the divine grace "as a miracle, not as a bridge that one may build, not as a sublimation of the natural;" hence he is not "to fraternise, nor accept the fellowship of fallen faiths . . . in no circumstances is he to howl with the wolves."

Although Barth and Kraemer reject "revelation" in the case of non-Christian religions, they grudgingly admit that they possess "tokens of revelation." Walter M. Horton (See his ch. in "The Authority of the Faith," Madras Series, Vol. I) takes them to task for this inconsistency.

Radical displacement will never succeed. Hocking rightly rejects it. He also points out the shortcomings of the method of synthesis. His own point of view is tha "reconception." At the end of his brilliant work, "Li Religions and a World Faith." Hocking concludes Christianity is not yet in a position to assume the ro a universal faith. The arguments he uses are not con ing.

Hogg, Horton and Soper take a sensible middle co between Kraemer on the one side and Hocking or other. Hogg holds that men can come to God even out Christ, but not to God as Father. The Christian lation is unique. "Come follow Me" must sooner or have for its corollary, "Come, join my church."

According to Horton, the difference between C tianity and non-Christian religions is not as regard *occurrence* of revelation but as regards the *content*. C is the supreme revelation, not the only revelation. revelation of God in Christ seems such "a definitive ar to the problem of life that to follow other clues is groping one's way after a great highway had been bu one's very door."

Differing from Kraemer, Soper writes that there Christianity "uniqueness together with continuity." uniqueness of Christianity is to be found in Jesus C . . . This does not imply that God has not made hi known in other ways and in other religions. It does however, that in Jesus Christ there is a *quality of r tion* which is so different that no other can even co with it." (See "The Philosophy of the Christian Mission," pp. 131-2).

The Madras Conference (1938) states the matter lows: "There are many non-Christian religions that the allegiance of multitudes. We see and readily rec that in them are to be found values of deep religio perience, and great moral achievements. Yet, we ar enough to call men out from them to the feet of C We do so because we believe in Him alone is the full tion which man needs.

"Everywhere and at all times (God) has been s to disclose Himself to man. He has not left Himself out witness in the world. Furthermore, men have seeking Him all through the ages. Often this seekin longing has been misdirected, but there are evidence His yearning after his children has not been w response.

"As to whether the non-Christian religions as tot tems of thought and life may be regarded as in some or to some degree manifesting God's revelation, Chr are not agreed. This is a matter urgently dem thought and united study."

Practical Suggestions

1. Never compare your own religion at its bes other religions at their worst.

2. Do not compare your religion as a theory wit religions in practice. Compare doctrine with doctri practice with practice.

Important Warning

Church groups were warned to be on the alert for financial appeals from a Captain Lawrence Aber of Guadalajara, Mexico. The Foreign Missions Conference of North America — the nation's largest Protestant missions agency, comprised of 108 major foreign mission boards and agencies — revealed that Aber has mailed numerous appeals to this country for support of "missions projects" in Mexico. Investigations conducted by the agency have failed to uncover any of the projects.

Aber's letters have appeared in such widely scattered towns as Bismarck, N. D.; New York City; McAlester, Okla., and Seattle, Wash. The letters are written in longhand, and are usually accompanied by a crudely printed pamphlet describing Aber's mission work. The communications are generally addressed "To any Protestant church" in a given town.

Over a period of years, Aber's letters have appealed variously for support of a mission church, mission school, a Bible-printing project, money for a boat, medical supplies and books.

A photostatic copy of a telegram distributed recently in this country asked for donations for his wife, said to be seriously ill.

An accredited missionary who visited Aber shortly after this announcement reported that Mrs. Aber was in perfect health. The missionary said that Aber was "very nervous," and chain-smoked throughout the visit. He described the couple as living in a comfortable apartment, and conducting business from a "nice office."

One document in the possession of the Foreign Missions Conference is a letter written on U. S. Veterans Administration stationery, and signed by a "Rev. Harry J. Mathews, chaplain, U.S.V.A., Western Mexico."

This letter is addressed to the Women's American Baptist Foreign Missions Society, and describes Aber as conducting the "only school in Western Mexico in which young men and women can receive a Christian education." Pointing out that such schools are against the law in Mexico, the letter states that Aber is "disobeying the laws in the name of Christ." In conclusion, the "V.A. chaplain" asks that support be given to Aber's work.

A check with Veterans Administration officials here brought the information that the "only chaplains serving the Veterans Administration are located at the Central Office, branch offices and hospitals, none of which are located outside the continental United States."

Although the letter has not been submitted to handwriting experts, close scrutiny of "The Rev. Harry J. Mathews'" signature revealed marked similarities to certain characteristics in the signature of Mr. Aber.

Inflation Shrinks Our Pension Rate

Urgently Needed Increases In Rate
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CONFERENCE OF THE METHODIST CHURCH

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GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

One project for which Aber has sought backing in this country is the printing of the New Testament in the Tarascan language. Aber claims to have spent 20 years at the translation, and has urged Bible classes and interested Christians to leave a "memory for posterity" by "buying" portions of his Testament at six dollars a page.

Attempts of The American Bible Society, 450 Park Avenue, New York City, to secure copies of Aber's translation have failed, representatives said.

Aber has described himself at various times as a practising doctor with an M.D. degree, an ex-chaplain who served in both World Wars, having sustained wounds in the southwest Pacific under General MacArthur during World War II.

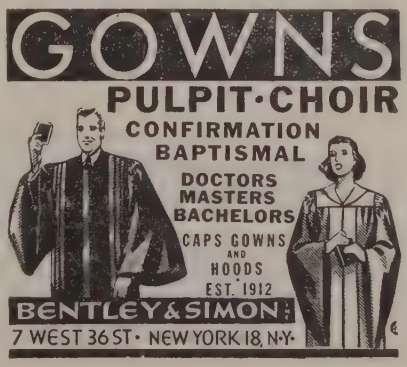
He has said that he is a former official of the "Bureau of non-Christian Tribes" in the Philippines, and a retired chaplain of the Scouts, a branch of the Philippine Army.

In the course of correspondence with Lt. Col. Gearing of the Salvation Army in Mexico, Aber said he was a graduate with a class of Salvation Army workers in London in 1899. This would have been at the age of 14, if his representations of his birth as 1885, are correct.

In some instances, Aber claims to be a native of Mexico, in others a British subject educated in the United States. He is reported to have a son studying in this country.

Reports made after an investigation of Mr. Aber's activities are "entirely unfavorable," according to a statement issued by Dr. Stanley Rycroft, executive secretary of the Foreign Missions Conference's Latin America Committee. Commenting further, Dr. Rycroft said: "Persons desirous of making gifts to missionary work should take the precaution of satisfying themselves as to the bona fide character of any appeal, by checking first with their own denominational headquarters."

He concluded by pointing out that many worth-while Protestant missions in South America are in need of support by American contributors.



Israeli Deplores Desecration

JERUSALEM (RNS) — Desecration of Christian churches in Palestine is "deeply repulsive" to the Israeli Government and people, according to Rabbi Jacob Herzog, head of the Christian Affairs Department of the Ministry of Religion.

Rabbi Herzog made this statement during an interview in which he outlined his ministry's attitude towards Christian institutions in the Jewish state.

He said that some months ago irresponsible Israeli soldiers had committed acts of desecration, but that a number of courts martial against offenders had already been held.

Meanwhile, he added, the most stringent orders have been issued by the Israeli commander-in-chief against desecrations.

Emphasizing that relations between his department and Christian clergymen were generally excellent, Rabbi Herzog, the son of Israel's chief rabbi, indicated he would see that the pledge of freedom of worship and maintenance of the religious rights of non-Jewish elements in Palestine is carried out. This pledge was made recently by the prime minister.

"Greatest Story" Recorded

When newspapers used to be the quickest means of spreading world news and events, there was a saying that there is nothing deader than yesterday's newspaper. When radio assumed its important place in the entertainment and information picture with the general public, the comparison could be even more aptly made in reference to a radio program that has been heard, for there was no way to turn back the dial and listen a second time.

Generally, there is no great demand for hearing a program a second time, but in the case of "The Greatest Story Ever Told," the dramatic presentation of the teachings of Christ, heard Sunday at 6:30 p. m., EST, over the ABC network, the story is different. This program, presenting Biblical truths in the best modern dramatic form, is offered by its sponsor as a public service. There is no commerical or other comment to mar the sincere and reverent tone of the program.

Sunday schools, church groups, hospitals, schools, and civic clubs who wished to make the presentation a part of their meetings often found it impossible to schedule their sessions to coincide with radio time. The demand for scripts grew, and there was a constant plea for recordings of the program so that it could be played to various groups at different times.

It is no task at all to make recordings of any program, but the cost is prohibitive, since the entire cast and staff must get extra compensation when a program is recorded. But "The Greatest Story Ever Told" is an unusual program in many ways, not the least of which is the attitude of the performers and every one connected with it. The rules requiring due credit on the air for performers, etc., have been waived so as not to spoil the effect of the program. In the same spirit, the performers and cast waived the extra recording fees so that transcriptions could be made and leased for use by religious, educational and civic groups at a reasonable price.

This made it possible to offer such recordings, with two full programs in one album, for less than five dollars. As a result, schools, churches, hospitals, etc., can now play "The Greatest Story Ever Told" to fit their own schedules, and can play programs over and over again as necessary. Libraries have bought the recordings, and lend them to these institutions for the good that they can do.

And "The Greatest Story Ever Told," the radio program that pioneered many things, including portraying the voice of Christ on the air, offering a sponsored program without a commercial, giving the Bible a modern, living, dramatic form, and winning more honors than any other radio program, pioneered in still one more field by making itself available in this form.

Incidentally, these recordings are used extensively by missionaries in many foreign countries. The program is beamed to fifty-eight countries all over the world.

Recordings are available from the Recording Department, American Broadcasting Company, Radio City, New York, N. Y.

Religion At Work

Maeanna Cheserton-Mangle

Harvard

The 1948 football season is over in Cambridge. Harvard's head is high and banners are flying. For the first year in seven Harvard's team made old Eli bite the dust. All Cambridge is jubilant over this result, which makes the season a success regardless of the outcome of other games on the schedule. But none is prouder than Dwight K. Nishimura, the son of old Japan and nephew of Uncle Sam. For the past year he has been the student football manager, so there is no small reason for Nishimura's joy. Next year he turns over his post to a 20 year-old Negro: Frank Jones from Greensboro, N. C., the first of his race ever to hold that honor. It is the blood of the Nishimuras, the Jones, the O'Donnells and the Houstons which make a great team for a great university in a great country.

Lafayette

Things went well for Lafy this year. The 1948 football season was tops! It netted a bid to play in the Sun Bowl on New Year's Day. The campus hummed with joyous predictions of bringing home the coveted trophy. Then the blow fell! The chairman of the Bowl Committee announced that a Texas law prohibits a Negro from playing in the stadium in El Paso. Here was a rub! One of the valued men on the Lafayette team was a Negro. It was Showell, the 23 year-old lad who had taken time out to serve with the United States forces abroad and now was back at Lafayette. In every college event he was to be found doing his bit. Students and faculty alike regarded him as well, just an all-round representative Lafayette man. The fact that he is a Negro never had made any difference. Why should it now? The students protested.

Showell, himself, tried to get his teammates to vote in favor of accepting the bid despite the restriction against him. He said that as an ex-serviceman he was accustomed to encountering prejudice. (A sad commentary on American democracy!) Lafayette, however, is loyal to its men! Without Showell they would *not* go to the Sun Bowl. To accept the honor, they would *go* only in honor! President Hutchison explained the feeling when he said, "It is fundamentally wrong for any team to go, and play a game and leave any player behind because of his race, color or religion."

More honor to Lafayette for refusing rather than accepting a conditional bid!

Yale

The Age Of Jackson — That's the way the New York papers blared the news!

"The only color lines drawn at Yale," they went on, "are the white lines on the football field. Any semblance of racial segregation went up in red, white and blue smoke last week, when the Eli football team chose Levi Jackson to captain their team next year." Yes, for the first time in that university's long history, a Negro has been elected to lead an athletic team. This is a "first" for Yale but a broken precedent is not a "first" in Jackson's history. All along the line of his experience, doors have opened for Levi Jackson that previously had been closed to men of his race. There were no strings to pull at those doors. There was no aggressive push. They opened because of the force of merit. Once opened, it is Jackson's hope that other men of racial minorities will be permitted to walk through them in dignity and worth.

American Methodists Help Preserve Wesley's Chapel

Grateful acknowledgement has come from England from British Methodist leaders for the gift of $12,500 toward a fund of 600 pounds currently being raised for the preservation of Wesley's Chapel, City Road, London.

The money was voted by the budget committee of the Crusade for Christ, of which Bishop Paul B. Kern is chairman.

The chapel, built by John Wesley, is near the house where he lived and is but a few feet from the Methodist founder's burial place. While it survived the bombing, buildings adjacent were completely destroyed and raging fires were so close as to melt the lead in the stained glass windows.

Always a shrine to be visited by Methodist tourists, the number of distinguished leaders making a pilgrimage there this past summer was unusually large due to the many delegates and others from all parts of the world attending the Assembly of the World Council of Churches across the channel.

Bishop Oxnam, among numerous bishops who visited the chapel, preached there in Wesley's pulpit on a September Sunday. The occasion was a fulfillment of the desire expressed by the bishop's English-born father who took his son to a service there nearly fifty years ago. "My boy," he had said,

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ever become a Methodist preacher I hope may sometime preach in that pulpit."

'he Rev. Ronald V. Spivey, the present :or, writes: "This most generous response ›ur Methodist friends in the United States made it possible to face our present prob- s and our hopes of future work with :h more confidence than we had thought sible a little while ago. I am speaking all members of the church and trustee rd in conveying gratitude to all who have :n part in this gesture of friendliness to n our need."

Vesley's Chapel officials have expressed r intention of placing on the walls a suit- : inscription in acknowledgement of the › sent from America.

;0,000 To Simsbury

.n unusual Christmas gift was presented the members of the Simsbury (Conn.) hodist Church on Sunday morning, Dec. ı. The gift was in the form of a sum of ney totaling $60,000.00 The same was le jointly by Mrs. Frederick Lovejoy of ıcord, Mass. and Mr. Robert E. Darling Simsbury.

'he purpose of the gift is either to meet total cost of erection and equipment of arish house to be known as the "Julia W. ign Darling and Joseph R. Ensign Me- rial" or to meet the cost of making im- vements from time to time in the present rch edifice and equipment.

›uring the service, the Rev. Franklin M. s, pastor of the church introduced Mr. ·ling to the congregation and, Mr. Darl- presented the gift in behalf of Mrs. ·ejoy and himself. The Rev. Marion eger, superintendent of the New Haven trict, received the gift in the name of church.

nmediately following the morning service, Creeger called the quarterly conference he church into session for the purpose ot nal acceptance of the gift in accordance ı the laws of the church. The resolution ıcceptance was read by Mr. Harold Bid- l, secretary of the conference. The gift accepted unanimously and enthusias- ly.

he one regret felt by all, was that Mrs. ·ejoy was unable to attend the service be- e of illness. She was represented, how- , by her husband and three children.

he generosity of Mrs. Lovejoy and Mr. ·ling is in keeping with what the people he church have known and experienced he past years. Other members of their ily have been, in no small measure, re- :sible for the strength of the church ugh the years. Later, they made possible present, beautiful church edifice, one of loveliest in the New York East Confer- .

r. Darling and Mrs. Lovejoy are first ins and are the fourth generation in the of Joseph Toy, who came to Simsbury from England to found the Toy Bickford Company which is today The Ensign Bickford Company. Mr. Toy was a Wesleyan lay preacher and was the first regular preacher to the Methodist Society in Simsbury.

A True Dog Story

Karl P. Meister

Years before World War I a little boy named Lee Duncan became a member of the family of the Fred Finch Children's Home (Methodist) at Oakland, California. The church gave this boy all the home he had. He grew to manhood and when the call of his country came, he became a soldier. He went to France and while there he came across two little motherless puppy dogs. When the war was over, he made desperate efforts to bring these puppies to America and eventually he succeeded. They were German police dogs.

In New York City one dog became sick and died. The other dog was also sick but Lee Duncan nursed him back to health. That dog became the famous movie star dog — Rin Tin Tin.

In later years Lee Duncan returned with Rin Tin Tin to the Fred Finch Home and in talking to the children he said, "I took care of a little homeless puppy. Now that puppy has grown to a dog that takes care of me."

The Methodist Church takes care of homeless, needy children because long ago a lover of children said, "Inasmuch as you did it unto one of the least of these ye did it unto me." It is possible that the church which takes care of homeless children may some day find that those children take care of the church.

Missionaries Safe

Following the seizure in mid-December of the environs of the City of Peiping (Peking) by Communist military forces and the coming under Communist control of Yenching University, the Board of Missions and Church Extension of The Methodist Church received the following cablegram from Professors Bliss Wiant (Methodist) and Lucius Porter (Congregationalist) of the Yenching faculty:

"All are safe. Classes are conducted on regular schedule. Communist representative assured us of their concern for our welfare. They urged continuation of educational work, promising academic and religious freedom."

And on December 25th the following cablegram was received by the board, signed by four missionaries, one of whom is the Rev. Edward Aeschliman, Methodist representative:

"Peiping missionaries are living comfortably and undisturbed. They send greetings. School vacations have been somewhat advanced. Christmas functions and other activities are unabated. There is similar word from Yenching (university) and Tunghsien. All classes are continuing. We request the board to reassure all our friends."

According to Associate Secretary Frank T. Cartwright, in charge of the board's work in China, 81 per cent of the missionaries of the Division of Foreign Missions, and 89 percent of the missionaries of the Woman's Division of Christian Service are still at work somewhere in China. Those who are leaving China for America or elsewhere are principally mothers with children.

The Displaced Persons: The Methodists

Oscar Poeld

The Rev. Fricis Timbers, Latvian Methodist minister, arrived on the U. S. Marine liner "Marlin" on Dec. 24th, together with other D. P.'s who docked at New York. The writer welcomed him and his family in the name of the Methodist Overseas Relief Committee and assisted them in getting to Bishop Marshall R. Reed, of Detroit. Mr. Timbers outlined the desperate situation of the D. P. camps in Germany. At this time we cannot enter into a detailed description of the human suffering and want of the D. P.'s. For the last eight years they have been living a miserable life, homeless and stateless; — subjects of want and misery beyond description. How much longer do they have to wait for a change and humanitarian aid? Above all they pray for the right to work and live as free men and women. They no longer want to be subjects of relief. They want to help themselves and to be treated as human personalities. The way to help them is through sponsorship. The sponsor obligates himself to the extent that he will supply at least temporary work and housing. The expenses of transportation to Boston or New York are paid by the International Refugee Organization.

A recent list of Methodist D. P.'s was passed to me by the Rev. Mr. Timbers. Among them we have the following professions: farmers, nurses, gardeners, household workers, and dairymen. The size of many of the families varies from two to five members. Upon request we will gladly submit the data on these persons for your approval if you will only let us know of your need and your willingness to help. We have about 75 families, several hundred single persons and widows with children. You may write to me through ZIONS HERALD.

Last year Methodist hospitals in the United States had a record of 3,910,050 patient-days of service in 11,563 beds.

There are 35 episcopal areas in the United States.

Methodist Homes for children last year cared for 5,373 children.

Statistical Report Of Methodist Gains

Membership in The Methodist Church now stands at 8,651,062 and the denomination's over-all giving last year reached $196,435,168, according to a nation-wide summary just compiled by the Rev. Albert C. Hoover, director of the Statistical Office. His report, covering the church's 109 conferences in the United States and its possessions, also indicates that the total enrollment of the church schools is 5,655,806 — a gain of 312,360 over last year.

Director Hoover pointed out that the church has 24,113 ministers, including 62 bishops. The denomination's Woman's Society of Christian Service, said to be the largest women's group in the world, lists a current membership of 1,455,086 — a gain of 38,651 over last year's figure of 1,416,435.

An increase of 223 pastoral charges to bring the denomination's total to 21,826 brought forth the explanation from Dr. Hoover that "this may indicate a trend to break circuits up into separate charges and thus provide more adequate pastoral supervision." It is also the result of the formation of a number of new churches, he said.

The statistics just released are based upon a recapitulation of the latest reports from the church's domestic conferences for the year 1947-'48 and will appear in a forthcoming volume, the General Minutes of The Methodist Church.

Complete statistical report follows, with gains or losses indicated:

Preparatory members, 592,675 — a gain of 70,504.

Received during year from preparatory membership and on confession of faith, 283,136 — a decrease of 5,664.

Members received by transfer and reinstated . . . 297,189, a loss of 12,166.

Members removed by death . . . 71,610 — 2,232 less than last year.

Removed by transfer and otherwise . . . 376,236 — 13,531 more than last year.

Total full members, active . . . 7,119,630 — an increase of 24,174 over the figures of 7,095,456 for last year.

Total full members, inactive . . . 1,531,432 — an increase of 59,116 over the 1,472,316 figure last year.

Total full members, active and inactive . . . 8,651,062 — a gain of 83,290 over 8,567,772 a year ago.

Church School total enrollment . . . 5,655,806 — a gain of 312,360 over last year's total of 5,343,446.

Average attendance at Sunday School . . . 2,819,041 — a gain of 48,804 over last year's total of 2,770,237.

Total membership, Woman's Society of Christian Service . . . 1,455,086 as over against last year's total, 1,416,435 — a gain of 38,651.

Total amount paid by W. S. C. S. for local work . . . $11,213,601 — a gain of $1,342,343 over last year's figure of $9,871,258. With giving to missions included this year's total is $17,087,788.

Number of preaching places . . . 40,397 — 76 more than last year's total of 40,321. (*Note*: The figure of 21,826 pastoral charges used in an earlier paragraph is correct and is not inconsistent with the figure of 40,397 preaching places, since often there are several preaching places on one pastoral charge.)

Total indebtedness on church buildings, equipment, parsonages, etc. — $23,564,184 — an increase of $5,170,037 over last year.

Total amount paid on principal of indebtedness . . . $5,617,652 — a decrease of $620,068.

Amount paid on buildings and improvements, $54,485,106, which represents a gain of $20,174,896 over last year.

Total amount paid for church school administration, supplies, etc. — $49,270,210 — an increase of $6,960,325.

Total paid to pastors and associate pastors, $46,798,765 — a gain of $5,917,763.

Total paid for other ministerial support (district superintendents, bishops, retired ministers) . . . $9,962,777 — an increase of $1,448,622.

Total ministerial support — $56,761,542, an increase of $7,366,385.

Paid to World Service and conference benevolences — $11,585,049, a gain of $1,029,466.

Paid to other benevolences, $16,540,256 — an increase of $1,060,307.

Paid to the Administration Fund, $781,110 — a decrease of $28,326.

Grand total paid for all purposes, $196,435,168 — an increase of $32,296,711 over the figures of a year ago.

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Historic Czech Chapel

Prague (RNS) — Work has begun on the restoration and rebuilding of his Bethlehem Chapel, where John Hus, for Czech forerunner of the Protestant R mation, preached his first sermons from to 1413. The Gothic-style chapel, wit standing capacity of 3,000, was built in for the express purpose of preaching Gospel in the Czech language.

Restoration plans were inaugurated by Union of Constance, an interdenominat laymen's organization, in 1941, but the ject was adopted by the government last and an official commission was set u carry out the work.

One of the members of the commissi Dr. Anthony Frinta, professor of Sla languages in the University of Prague member of the Church of the Czech I ren. During the German occupation the mission issued a special pamphlet u Protestant support of the restoration pr

Actual reconstruction of the chapel initiated by Minister of Schools, Arts Sciences Zdenek Nejedly, a Communist is known as a historian and student c Hussite movement. His ministry conta special sub-department for old churche other historical buildings and monum

The chapel was at various times c cated by the government or turned o Roman Catholic religious orders. In 1 was sold to a German architect wh stroyed all but the rear and side walls. ing 1837 a four-story apartment hous built within the walls. This building stands, and the upper part is being use school.

Getting a Kick Out Of Lif

William L. Stidger

Make a Bridge Out of a Burden

A famous naturalist, John Muir, o fornia with whom I once had an int told me of an interesting scene h watched as he observed the antics of ant going about its chores.

The black ant was carrying on its piece of straw which was at least thre its own length and Mr. Muir was a that it could even carry so heavy a

Then the ant came to a crack in th California summer soil which was to for it to cross. It dropped its long wheat straw, ran frantically around seeking a place in the crack where cross, and found none. Then it cam to the spot where it had dropped its of straw, laboriously got it back in its es, and cleverly pushed the piece ahead of it over that chasm which portionately a Grand Canyon to it. lodged one end of it on the other cured it from its own end by piling around it, anchored it by rammin hunks of hardened soil like a bu

Churches Challenge Beverage Alcohol

MARTIN HAYES BICKHAM

cing realistically the end results of fifteen years of a vely unhampered traffic in beverage alcohol, leaders e Christian churches of North America met in con- on December 7, 8, 9 in Minneapolis, in the First Cov- t Church.

ıe convention was called by the recently developed ɔnal Temperance Movement, not yet five years old, headquarters in the Chicago Temple. Many of the r Christian denominations had spokesmen present. ıt three-fourths of the states of our nation and the ınces of Canada were represented by delegates from respective temperance agencies. In addition many ɔrs and lay leaders from the churches in the twin and surrounding Minnesota and Wisconsin towns in attendance.

The Challenge

ıese Christian leaders with their ears to the ground in section of the United States and Canada, brought to onvention convincing evidence of the destructive in- beverage alcohol was making upon our continental ty throughout North America. They brought first evidence of the destructive activities of the relatively ıpeded trade in alcoholic beverages, wines, beers and led goods since the repeal of the 18th Amendment in These charges may be briefly summarized as follows:

ıere has been a serious increase in social drinking and use in homes.

involves millions of our youth and opens the way to ınkenness and debauchery for many who cannot re- these glamorous lures and establish personal con- ls over the taste for alcohol.

ıe alcohol trade is involving governmental bodies h as state legislatures, city councils and liquor com- ssions in the sinuous and slimy processes of winking violations of laws and regulations set up for purposes limitation and control.

ports indicated that in some areas alcohol trade in- ests were reaching into the Christian churches and king to control the voices of pastors or church groups o were seeking to speak out to save their youth.

ıe evidence indicated a very large increase in the ount of alcoholism appearing in American society. ıe report indicated over a million confirmed alco- ics at the present time in the United States. One end ult of this appeared over a recent week end in Chi- ɔo, when eleven dead and unidentified bodies were ked up in the vicinity of Skid Row on West Madison eet. These men were nearly all under fifty years of and showed the ravages of alcohol upon them dur- the fifteen years since repeal.

ırough and beneath these surface evidences of the tructive influences of beverage alcohol came a stern rning that this organized beverage alcohol trade was steadily lowering the ethical tone and moral controls in society on both sides of the United States and Canadian boundary.

The Answer Of The Churches

Faced with these pervasive influences of the trade in alcoholic beverages these Christian leaders reviewed the current trends and moved to challenge beverage alcohol with several constructive emphases. These may be grouped under three heads.

Supporting Government Activities

It was realized clearly that if governmental agencies were to prevail over liquor interests there must be increased support for good and honest officials when they press to secure law enforcement. This tactic was heavily emphasized when Governor Luther W. Youngdahl told how he had driven hundreds of "*bootleggers*" out of Minnesota during this last year through the support and backing of the United Temperance Movement of the state.

It was, also, clear that more emphasis must be given to teaching the effects of alcohol as a drug through the public schools. Several states, including Mississippi and Florida reported laws and appropriations by state legislatures to carry out these educational techniques.

Reports from Connecticut, Virginia and Wisconsin, also, indicated that state legislatures had set aside funds to set up and operate clinics to deal with the alcoholic victims of the trade in alcoholic beverages.

Strengthening Voluntary Temperance Agencies

The convention realized as state after state, through its voluntary temperance agencies reported on various activities developed to meet and resist the inroads of the trade in alcoholic beverages that it was strategic to seek to strengthen these state agencies and to organize new ones in every state and province. These state wide voluntary temperance agencies could speak for all the churches in supporting governmental officials and in carrying forward local option campaigns and in supplementing the educational approaches to the public schools. Then, it became clear as in states like Kentucky and Texas and Alabama, they became vocal upholders of a higher and decent moral tone in communities throughout the state.

As the convention drew toward a close, it became more clear to all participants that these state temperance agencies needed a national voice and agency through which they could make these policies of sobriety and decency known to the nation. Hence, strong support was developed for the National Temperance Movement and plans made to increase its functions and activities throughout the continent.

Voicing The Temperance Work Of The Christian Churches

Reports were received from spokesmen of fifteen of the

larger denominational bodies such as, Baptist, Congregational, Lutheran, Methodist, Seventh Day Adventists and Latter Day Saints.

Two significant emphases seemed to dominate these statements:

First: All were concerned about the way beverage alcohol was reaching into the youth circles of the churches. It was made clear that youth now need information and moral convictions to meet and resist the social pressures to indulge in alcohol that are running through American society.

It was encouraging to hear these reporters tell of the new program activities such as temperance materials in the Sunday schools and youth societies and the use of temperance films and youth forums and public discussions through the youth of whole denominations. Many pastors were outspoken in their emphasis upon the need for temperance to begin within the churches and fu significantly there before we could hope to wide fluence the surrounding communities and the nat large.

Second: Review of these reports made by the s men of the various denominations, reveals one maj phasis that has ripened in all these church bodies these recent years. This is the strong and unifor phasis on "total abstinence." Each spokesman e sized his conviction that moderation in the use o holic beverages contained a treacherous fallacy th trayed youth and adults and led to loss of Christia victions, and power. It followed, therefore, that the tian churches must stress total abstinence from al drinks and press this emphasis upon their membe congregations and seek to spread this sound ethica among all the people on the North American con

Washington Diary

SAMUEL W. IRWIN

A Sound in the Mulberry Trees

The magicians and astrologers, the Chaldeans and the soothsayers had settled it all before the election, but in the little sheet-draped voting booths in the country schoolhouse, in back of the grocery, in the village fire station, something was making noises, (like silk worms in the mulberry trees) little dots and dashes and crosses. Voters were fixing up a jack-in-the-box and coming out with a smile, sure that something was set to explode 15 or 20 hours later. At midnight there was a sound of moving in the computation stations, like a wind one hears before an earthquake.

Here in Washington is the striking after-view, interpret it as one may. It is a great grandstand for an inauguration, the like of which has never been seen in our history. It was begun confidently weeks prior to the vote, before any little noises in the booths. I watched the full moon shine down through Maryland Avenue between the Methodist Building and the mammoth Supreme Court upon the inaugural stand with the steel girders, and I thought ridiculously of Haman's gallows. But here the noises in the booths have broken up through and festooned into this grandstand discomfiture, larger than the new Pan American Building. Senator C. Wayland Brooks (R. Ill.), who was to be a guiding spirit of the inaugural, but who isn't back, never meant that this citadel should fall to the Democrat invaders. At least the senator and others might have heard Wisdom as she cried in the streets all through the 80th Congress. Nothing much else had anything to do with the Republican calamity. The atrocious lobbies hadn't heard Wisdom crying, nor the tideland's oil men with 44 states' attorneys lined up to testify for Senator Moore, oil magnate, against federal ownership, — they didn't hear Wisdom. Perhaps it didn't really matter if they had, for something living was astir and moving out.

For the making of a regenerated society, possibly here is a living thing that can be marshalled and counted in other realms, an independent soul that the humble hadn't guessed they owned. Now might be a day o additional salvation. Apart from all politics, this hour for the Church of the Living One, breathi venture, to press through the break in the line of t paralyzing soothsayers in any human sphere, and some mortal blow against our moral bondage and advance of enlightened world service into the area nomic darkness.

The American Hierarchy Visits Washington

As I write, the assembly of the U. S. hierarchy i ered at Catholic University here in Washingto capturing headlines. It was with a degree of r trepidation that I set out for St. Stephen's Church o Pennsylvania Avenue to hear Monsignor Fulton J speak.

I was in my place early enough to wait one-h for the procession of the dignitaries. I had pict Stephen's as rich in Gothic architecture and I Santa Maria Sopra Minerva (built over a temple erva), the one great Gothic church in Rome. I bered the tomb there in the wall of the dread mada himself over against the floor slab and the light of the gentle Fra Angelico, and too, the con near, of Galileo in his day of calamity when he forgive himself for denying his new-found stars Stephen's was not a Gothic church and not fearfu on my right was a statue of St. Anthony of Pa the concept of the Spanish painter Murillo, Christ Child, the open book, and the lily.

Monsignor Sheen did not enter the field of co as I had presumed, but preached on the Divi "Shakespeare might say, 'I will not wear my h my sleeve for daws to peck at,'" declared the "but God does wear his heart upon his sleeve. . . . or ingratitude always. They run together. It wa of John or the ingratitude of Judas. . . . It is the

of bread or betrayal." I could almost have completely passed over the ill statements of the apologist of the Franklin Park Forum about the man made churches and the glorification of the Papal succession.

Fair Play or Advantage

In the political arena in Washington an outward quiet has settled over the scene. In the area of militant Christian morals and a fighting faith, the challenge is never too marked with some of us. But in the realm of religious polemics, there is a good deal of action, and sounds of clashing battle gear are heard; clearly defined differences in dogma, and undeniable movements for advantage. In general, the central focus is the matter of church and state.

With the organization of the World Council of Churches where Protestantism took on a world outlook, the evangelical bodies assumed new zeal and enthusiasm, but the Catholic ardor was in no degree lessened. Better perhaps it is that hidden conflicts, if such there be, should boil to the surface.

Protestant Reformation Day was marked by an annual Festival of Faith with a mass meeting in Constitution Hall on the evening of Sunday Oct. 31st. The address was made by the Rev. Dr. John A. Mackay of Princeton, who is also a vice-president of Protestants and Other Americans United for Separation of Church and State. Over against this a mass assembly under the newly inducted Archbishop O'Boyle was held in the afternoon on the Monument grounds, celebrating the Feast of Christ our King, an observance inaugurated in the ceremonies of Holy Year in Rome, 1925. The archbishop declared, "Catholics should be fiercely proud of what our ancestors and the faith have accomplished for God and country." Continuing, he castigated current morals and those who advocate planned parenthood. Dr. Mackay at Constitution Hall affirmed that Protestantism is taking the lead in the world movement where the essential oneness of the church may be expressed. "No hierarchy anywhere," declared the speaker, "has the right to bind Christian progress to its own outgrown dogma."

In the meeting of Catholic prelates, a statement issued by the hierarchy took strong exception to the decision of the Supreme Court in the McCollum released-time case. The statement declared that "many lawyers are amazed to find the majority opinions pay scant attention to logic, history, or accepted norms of legal interpretation." The prelates also ventured deep into the region of self-interest to state, "Separation of church and state is a shibboleth of doctrinaire secularism." This may well be interpreted as throwing down the gauntlet to the Protestant committee for the separation of church and state. Back of the Catholic position always hovers the hope for special concessions. Though their statement urged "free co-operation between government and religious bodies, co-operation involving no special privileges to any group" the pressure has been constantly toward these special concessions. They further interpret the 1st Amendment of the Constitution to mean that the "Federal Government could not forbid any state to extend preferential treatment to one religion as against another." Just there the gate would stand open to every manner of embarrassment and inuendo.

Several unusually significant meetings indicative of the up surge in Protestant appreciation of their faith have been held recently, with missions in the separate denominations, and joint gatherings. Bishop Flint presided at a Methodist rally when Bishop Hartman, Dr. Quimby, Dr. Matsumoto of the Hiroshima Girls' School and others made inspiring addresses. At Calvary Baptist a union rally was observed with a Zulu chieftan making the prayer, and commanding addresses by Bishop Oxnam and Mrs. Moser of the Presbyterian group.

Former Democratic Representative, Roger Slaughter, Mo., has been indicted for lobbying without a certificate, against grain storage, of all things, and J. Parnell Thomas, (R.) for friendly kickbacks of salaries. In a Washington newspaper of 1822 an advertisement read, "I will sell on accommodating terms one of the best pews in the north gallery of St. John's Church (over by the White House) or will exchange the same for a good saddle horse." Possibly the two gentlemen indicated might settle for a horse.

LORD, LET ME CREATE!

Ruth Lenea Erickson

Dear Lord, when I shall stand at last
before Thy Holy Gate,
Give me a work bench, and some tools,
and Lord, let me create!
With so much work yet to be done,
so much of hatred brewing,
Set me a task and I shall be
contented in the doing!

To fold my hands in idle ease
has no allure for me,
Or to slumber in obliviousness
throughout eternity:
For there is so much need, dear Lord,
and times are so confusing,
And I would help in any shape
and fashion of Thy choosing!

If heaven is what we yearn for most,
and in Thy sight, dear Lord,
You deem my life upon this earth
deserving of reward,
Then when the time arrives that I
inherit my estate,
Give me a work bench, and some tools,
and Lord, let me create!

THE DAY PASSES

Lalia Mitchell Thornton

Why do I build, tomorrow on tomorrow,
Dull bricks of fear and dread and doubt and sorrow?
Were it not better to see just the present
And make that rich in actions good and pleasant?
Life is too short for anything but doing
The best I can, and happiness pursuing.
A future promise is but vague and hollow,
We cannot know what sure results will follow;
So better count small gifts, nor long for masses,
And gain what gain we can, while the day passes.

Looking At Life

Erich Brandeis

This column is written on Sunday.

I don't usually work on Sundays — but this isn't work; this is reminiscing about the most vivid lesson in practical religion I ever had in my life.

As I have told you several times, I believe in practical religion. Or let me put it another way. I believe that religion is not worth anything unless it is practical.

Yesterday morning a friend of mine called on the phone and invited us to go to a church supper with him and his wife.

My wife took the call and after she had heard the invitation she asked the friend to hold the wire a minute.

We had a quick consultation.

A church supper?

Didn't sound very exciting.

But those people who invited us are very good friends and we like them a lot. So we accepted, somewhat reluctantly and all ready for a somewhat boring evening.

However, the evening turned out to be one of the nicest we ever had and, as I told you, it certainly was a lesson in practical religion.

The fellow who invited us is a devout Roman Catholic.

He is happily married to an Episcopalian.

They had with them a house guest who was born in Russia and is Greek Orthodox.

My wife is Presbyterian, I am Lutheran and we first went to the home of some other friends who, I think, are Congregationalist on her side and Methodist on his — or vice versa. At any rate, they have been married more than thirty years and still love each other.

We went to the Grange Hall in Redding, one of Connecticut's oldest towns.

There were more than a hundred people at the hall.

They called it the "Men's Dinner," because the women had done all the work.

It was a buffet affair and you should have seen it.

There were stuffed eggs prepared by a Lutheran lady.

There were meat balls cooked by a Catholic.

There was a delicious pickled herring about which a Unitarian was extremely proud and had a right to be.

We all received mimeographed sheets with the words of Christmas hymns printed on them. I noticed that my Catholic friend sang "Oh come all ye faithful" just as enthiastically as he sings "Adeste Fideles" in his own church.

After the supper and the singing there was dancing.

Malcolm McAfee, the twenty-three year old minister, a graduate of Yale Divinity School, danced the first fox-trot with his lovely wife.

I saw Methodists dancing with Presbyterians. I saw Episcopalians laughing with Lutherans.

It seemed to me that a young Baptist was getting quite a crush on the pretty Greek Orthodox who is my friend's house guest.

I am sure God was looking on and, for once, felt happy over His children.

ICRE Annual Meeting

CHICAGO — Nearly 150 speakers and discussion and worship leaders are included in the six day program of the 27th annual meetings of the International Council of Religious Education to be held Feb. 6-12, 1949, at Columbus, Ohio, according to Dr. Roy G. Ross, general secretary.

More than twelve hundred religious educators, representing 40 denominations and 673 councils of churches from all parts of the United States and Canada, are expected to attend.

Headline speakers will be Dr. Henry P. Van Dusen, president of Union Theological Seminary and World Council of Churches' leader, who will speak at the opening all-council session on "Our Christian World Task."

Dr. Luther Wesley Smith, chairman of the council's Board of Trustees and executive secretary of the Board of Education and Publication of the Northern Baptist Convention, will speak at the All-Council Fellowship Luncheon on "Christian Teaching — a World Task."

Charles P. Taft, first lay president of the Federal Council of the Churches of Christ in America, will speak at the annual council dinner.

The council's seventeen associated sections will hold a joint meeting Monday night and see a pageant on "The Family of God," dramatizing the theme of Christian teaching for a world church.

The sections, made up largely of professional educators, will meet Monday, Tuesday, and Wednesday. Educational committees, the commission on educational program, the board of trustees, and the council itself will meet on Thursday, Friday, and Saturday. The annual meeting of the International Association of Daily Vacation Bible Schools, luncheons, dinners, and other features a planned for the week.

Other outstanding speakers listed for th council meetings include Dean Luther A Weigle, Dr. Forrest L. Knapp, Dr. Herma N. Morse, Dr. Roy A. Burkhart, Roy L Dickerson, former Congressman Jerry Voo his, Dr. T. T. Brumbaugh, Dr. Mary Ali Jones;

Professors F. Ernest Johnson, Paul E Vieth, Edgar Dale, Ross Snyder, Harrison Elliott, Ernest M. Ligon, Samuel L. Ham ton, Nevin Harner, Wesner Fallaw, Lew J. Sherrill, and Frank M. McKibben.

The associated sections of the council a young people's work, weekday religious e ucation, vacation religious education, ch dren's work, adult work, state and region executives, denominational executives, profe sors, research, publishers, missionary educ tion, pastors, leadership education, editor directors, city executives, and lay.

Study Church Life In U. S.

BERLIN (RNS) — Plans to send select German representatives to the United Stat next year for intensive study of various a pects of American life, including religio activities, are being made by the U. S. Mi tary Government.

As many as 600 Germans may be involv in the project, which is part of a large-sc plan of reorientation and cultural exchan All of them will be either specialists or pro ising workers in certain fields. Of the to number, about 350 will be sent to the Unit States under the auspices of the AMG's E ucation and Cultural Relations Division.

The Religious Affairs Branch, of wh C. Arild Olsen is chief, hopes to send o about 80 Germans, half of whom will engaged in specifically Protestant proje the remainder devoting themselves to man Catholic or inter-creedal work.

Sponsoring agencies are being sought the United States for the visiting Germ The National Catholic Welfare Confere official agency of the U. S. hierarchy, has ready assumed responsibility for Ger Catholic visitors. The National Conferenc Christians and Jews will assume resp bility for the German interfaith represe tives.

The Federal Council of Churches is b asked to sponsor seven projects for the man Protestants. It is proposed that the ternational Council of Religious Educ and the National Lutheran Council sponsor six projects, and the National ligion and Labor Foundation one. Ea these projects, it is estimated, will in an average of two Germans.

Hopes are that the selected Germans be sent to the United States during the few months. In that case, they will be in Germany by the end of June, 1949, having spent three months in America.

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: end, and then calmly, but cautiously ssed that chasm on the straw bridge.

Mr. Muir turned to me and said, "That's great life lesson for you, son. Turn your rdens into bridges." The old man was be- ; didactic and paternal with me, but I ed his attitude, and I also liked the life ion he was teaching me. Many a time ce that experience I have turned my bur- ns into bridges and crossed what seemed to impossible chasms on them. Blind, deaf, d dumb Helen Kellar certainly turned her rdens into bridges and made herself one of : greatest women of this generation, as d blind poet John Milton.

n A Wide Circuit

'. W. Reid

'his Is Religion"

Editor Henri Tussenbrock, of the *"East artford,* (Conn.) *Gazette"* — one of the wspapers of America in which the edi- rial is still a major concern — recently com- ented on a happening in the field of re- ion in Europe that has wide significance : all faiths the world over. In his editorial, titled "This is Religion," he says:

"Ever since man reasoned that his life as dependent upon an inner force beyond s capacity of understanding and in some ay attempted communion with that spiritual sence of his being, religion in some form or her has been practiced.

"The history of mankind has recorded any religions, each of which outlined a th of action and devotion by which man uld approach his creator. Tragic as the ct may be, there has been rivalry among en as to superiority of faith of many sects. ecent disturbances in India between the oslems and the Hindus are but one ex- nple.

"As man has approached the deeper mysticism of his being he has recognized the indisputable fact that there is but one truth beyond all this his frail attempts at understanding that truth. This realization has brought a new blessing on man's attitude toward his fellow men. There has come a finer concept of tolerance and the need for understanding the common search towards the eternal.

"One of the finest examples of the depth of such understanding reached us early this month when one of the most touching messages ever written came like a light from the dark remnants of a country devastated to the shallow earth.

"Roman Catholic leaders in Germany, meeting recently in the ancient city of Mainz, sent a message of good will and fellowship to their 'separated brethren' (the Protestants). They said in part: 'The oppression under which we have all suffered has created a feeling of unity between us, which fills us with joy and hope — a new sense of fellowship.

" 'The theological discussions between Catholics and non-Catholics have now reached a stage, when there is no question of polemical arguments or attempts to bridge differences, but when both sides are seeking for the heart of truth. We are thinking especially of the help we have received in those parts of Germany which were formerly almost entirely Protestant.

" 'Not only have Protestants — both pastors and laymen — placed their churches and meeting halls at our disposal, they have also helped the Roman Catholic priests in many personal ways in their difficult work. We should like to thank them today with all our hearts, asking them not to flag in their help to their brethren.'

"Thus comes the golden truth from the crucible sorrow. There can be no further comment. This statement sweeps the heart clean of all pretense. This is religion."

Mourning For Nazi Victims

New York (RNS) — Jewish people throughout the world will mark Tuesday, Jan. 11th, as a "day of memorial" for the victims of the Nazi persecution, it was announced here by Dr. Robert Gordis, president of the Synagogue Council of America.

Dr. Gordis said that the designation of Jan. 11th, the Tenth of Tebeth in the Hebrew calendar, as an international day of mourning had been confirmed by cable from Dr. Isaac Herzog, chief rabbi of Israel. Rabbi Herzog advised the Synagogue Council that this decision had been reached by the Greater Council of the Chief Rabbinate of Palestine.

Observance of the day of mourning for Jewish martyrs will be established as an annual Memorial Day in the Jewish calendar in connection with the Fast of the Tenth of Tebeth, it was said.

The Homemaker's Corner

Mrs. Harry A. Burnham

Concerning Diaries

There is a story about a young woman who resolved to keep a diary; she had received a very nice one as a Christmas gift, and so she wrote: January 1. This is the first day of the year. I have resolved to keep a diary. Pleasant. John called.

January 2. This is the second day of the year. I am keeping a diary. Cloudy. John called.

January 3. I am still keeping a diary. Snowed. John called.

Then the diary found its way into a corner of a bureau drawer, where it probably remained unless John failed to call.

That is the story of many a diary. Nevertheless, keeping a diary, or "Commonplace Book" as the English call it, is a very good habit, especially for mothers. Into it may go the little intimate reflections which one does not put into a "Baby Record Book."

It is restful to read some of the diaries of an earlier day, like the one kept by Fanny Anne Burney, who wrote in the 1830's, all about a walnut tree outside her window which had lost all of its leaves, nuts and many branches in a gale of the previous night. She tells how the garden is strewn with broken twigs and fallen nuts. but finds beauty in the scene. There you have a weather report along with some reflections on nature.

Then there are the records kept by Julia Ward Howe when her children were small, and she could breathe a thankful sigh of relief when they were all safely in bed at night, especially if there were, "for a change" no social obligations. She admits that she knows herself "for a fool" to do so much, and hopes that her friends will not discover how much of a fool she is.

And "The Memories of a Hostess" by Mrs. James T. Fields, which is the daily record of her life as hostess in the home of the editor of the *Atlantic Monthly* in the 1860's when Hawthorne, Emerson, Whittier, Lowell and others of that day wandered in and out of the house as casually as good neighbors do everywhere today.

If we do not feel like keeping a diary, it will, at least, give us an uplift to read some good ones, and perhaps it will inspire us to keep one just for the sake of propping up our ego as we discover what interesting people we really are, or may become.

Miscellaneous Advertisements

EMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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The Parson Looks At Labor

Clair M. Cook

Ambassadors of Labor

Eric Johnston has recently made the suggestion that some of our European diplomats might profitably be drawn from the ranks of organized labor. To some, it will be a shocking suggestion. But to others, it would be only an extension of a vital labor leadership already in operation. Since 1946, the A. F. of L. has maintained two full-time representatives in Europe, Irving Brown and Harry Lutz, directing invaluable aid to democratic French, Italian and German trade unions. In Germany, the C. I. O. has furnished to the American Military Government liaison men who have helped rebuild German unions. Individual unions have made great contributions to European recovery through personnel and through organized assistance; the Economic Co-operation Administration, under the direction of Paul Hoffman, employs several labor leaders as specialists and advisers; and the Marshall Plan itself may be traced in part to labor's concern with Europe.

James Carey, C. I. O. secretary-treasurer, expressed his ideas on European aid to government officials — including W. Averell Harriman, author of the influential Harriman report — after returning from a European trip in 1946. On April 2, 1947, at a forum in support of the United Nations, he made a speech whose text "subsequently became one source of General Marshall's Harvard speech" — the "Marshall Plan" speech — according to *Fortune* (October, 1948). Now, in the E. C. A. set-up, several labor leaders have high responsibilities. The national advisory committee appointed by President Truman includes Cary, George Meany of the A. F. L., and A. E. Lyon of the railway brotherhoods. But even more important as full-time chief policy advisers are Clinton S. Golden (C. I. O.) and Bert Mark Jewell (A. F. L.), working with Hoffman in Washington; and Boris Shishkin (A. F. L.) operating in Paris, with Harry Martin (C.I.O.), Paris information specialist, who is head of the American Newspaper Guild. Shishkin, Russian-born Columbia graduate, is an economist for the Federation of Labor, and has served in many government agencies, including NRA, OPA, WPB, OPM, and FEPC. Harry Martin, the son of a Baptist minister, represented the United States as a delegate to the U. N. conference on the press in Geneva last spring, where he tangled with the Soviet delegate Lomakin over misrepresentation of U. S. press conditions.

Bert Jewell, for thirty years president of the Railroad Employees' Department in the A. F. of L., has been its representative at international labor conferences. Clinton Golden is a former Steelworkers' vice-president, co-author of the important book, "Dynamics of Industrial Democracy," vice-chairman of the War Production Board, and last year served as labor adviser to the U. S. mission in Greece. His father, like Martin's, was a Baptist clergyman.

There are only a few samples of the men of capability in the labor movement, at home in international labor circles and keenly aware of diplomatic problems, who might qualify for Mr. Johnston's suggestion that ambassadors need not always be from the other side of the bargaining table.

Lutheran Union?

Two meetings to consider possible organic union of Lutheran Church bodies will be held at Minneapolis during the first week in January.

The first session, on Jan. 4th, involves the eight participating bodies of the National Lutheran Council, while the second, on Jan. 5th, will embrace the five bodies associated with the American Lutheran Conference. Both meetings will be of an informal, exploratory nature, but it is hoped that some consensus can be arrived at which may later receive the official consideration of each church body.

The Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church and United Evangelical Lutheran Church are members of both the council and the conference, with the former also including the United Lutheran Church, Danish Lutheran Church and Finnish Suomi Synod.

The session on Jan. 4th has been called by Dr. P. O. Bersell, president of the Augustana Lutheran Church, at whose headquarters the meeting will be held. His invitation to the presidents of the NLC bodies suggested that each send at least three representatives to discuss the possibility of organic union or formation of a federation as an intermediate step if necessary.

Czech Brethren Anniversary

PRAGUE (RNS) — Czech Protestants held a mass-meeting here to commemorate the founding of the Evangelical Church of the Czech Brethren in December, 1918, a month after the Czechoslovak Republic was established.

The commemoration was held in Smetana Hall, the same vast concert auditorium where members of Lutheran, Reformed, and Hussite creeds gathered 30 years ago to establish the new church. The denomination has since grown from 150,000 to 300,000 members, and is the leading Protestant Church in Bohem and Moravia.

In a special sermon, Dr. Josef Kren moderator of the synod, urged church me bers "not to think of the past only, but remember the responsibility of a uni church in the present and the future."

"We do not see in the act of uniting," said, "the end, but rather the beginning our work and we want to continue by he ing to unite all the churches, all the natio all the world, and thus fulfill God's will

"We have a great responsibility, as it always been the Protestant church that fou for spiritual progress in this country. As ways, we want to bring nothing else but fruits of the spirit — faith, hope, and cha — as our gift to the nation."

Dr. Antony Bohac, a leading lay official the Synodical Council, declared that Evangelical Church of the Czech Breth "has always preached only the Gospel, never tried to join in any political or ot power in order to secure a powerful posi in the State."

Klan 'Suckers'

ATLANTA, Ga. (RNS) — A lead edito in *The Atlanta Journal*, daily afternoon pa here, lambasted the Ku Klux Klan for fact that "it professes to be Christian," pointed out that "the ministers of Christ nounce it as anti-Christian."

Headed "The Klan's Professions and Practices," the editorial stated:

"The 300 suckers who were being initi into the Ku Klux Klan at Macon rece were asked by the master of ceremoni they subscribed to 'the tenet of the Chri religion.' They mumbled 'yes.'

"Three days later, the 45 members of Methodist Ministers' Association of At unanimously signed resolutions denou the Klan as a cowardly, anti-Christian and said, 'We are scandalized at the K desecration of the Cross of Christ.'

"On Friday night the 300 suckers ve that they place the American Govern above all else. President Truman's lo board has notified the Federal Bureau c vestigation that 'the Klan advocates and motes the denial to those (Negro, Cat and Jewish) persons and groups of rights and freedoms guaranteed or r nized by the Constitution of the U States.'

". . . The point of our discussion is t

"The Klan professes to be Christian an ministers of Christ denounce it as un tian.

"The Klan professes to put America in its loyalty. The Government denou as a denial of the Constitution of the U States. . . . The 300 suckers taken Macon must be in a sad state of bew ment — if they are able to read and ke with the news."

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ayman Gives Luncheon or Pastors

JACKSON, Miss. (RNS) — More than a ndred ministers of various denominations the Jackson Area were feted at an annual ncheon given here by Isidore Dreyfus, ominent local Jewish insurance executive. Bishop Marvin A. Franklin, resident in e Detroit Area of The Methodist Church, as the principal speaker.

"This event is one of the finest expressions good will one can imagine," Bishop Frank- said, "and this gracious act by Mr. Drey- s contributes much to the building of a ner religious sentiment in the whole com- unity."

Bishop Franklin told the preachers that arist was a pioneer in religious tolerance, human relations, in discernment of true lues, in definition of a good neighbor and a philosophy of good will.

o CARE

Two CARE seed packages containing po- ntial vast harvests of food for humans and dder for livestock in Europe are announced executive director, Paul Comly French.

Thirty-one selected varieties of vegetable eds, enough to plant a garden up to 50 by 0 feet, are contained in the package de- gned for family use. The other, weighing pounds, holds enough hybrid field corn ed to plant two and one-half acres and rovide valuable feed for fattening meat imals or maintaining a high level of pro- uction in dairy cattle.

The new CARE packages are being of- red for $4 each, and orders are now be- g received by CARE at 50 Broad Street, ew York 4, N. Y., as well as at all CARE fices throughout the country, for guaran- ed delivery in eleven European countries. rders should be sent at the earliest possible ate to insure delivery in time for the plant- g seasons.

"This latest expansion of CARE's service, pplementing our $10 food and clothing xtile packages," Mr. French said, "comes response to many appeals both here and road. It has been pointed out that since urope's recovery depends upon its ability produce for itself, anything Americans n do to provide the means of production ill speed the recovery. These seed packages nt now, will go a long way toward solving urope's food problems next year."

The vegetable selection contains many types itable for canning or storage, so that the nefits of next spring's and summer's gar- ns can be extended through the winter onths. Contents of the package include eds for beets, beans, cabbage, carrots, cel- y, cucumbers, endives, leek, lettuce, onions, rsley, parsnips, peas, radishes, spinach, matoes, turnips and sweet corn. Brussels routs, kale and rutabage (suitable for plant- g in the north only), broccoli, cauliflower and squash (suitable in the south only), are also included.

Each packet of seeds is imprinted with the name of the vegetable it holds, in the lan- guages of the countries served by CARE, together with a drawing. The packaging it- self is up to the usual CARE standard, heavy corrugated cardboard, steel-strapped, insuring protection against damage or pilfering.

The hybrid corn seed for livestock has been selected by types suitable to the soil and climatic conditions existing in the areas served by CARE. Each package contains in- structions in pamphlet form in the appro- priate language.

The new packages may be ordered for de- livery in Austria, Belgium, Czechoslovakia, Finland, Italy, France, Greece, the Nether- lands, Poland, Great Britain (England, Scot- land, Wales, Northern Ireland) the Amer- ican, British and French zones of Germany and Berlin.

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THE Lenten Season is a time when all Christendom begins to look seriously toward the greatest of holy days - - Easter. Christians again become conscious of the fact that they are living in the shadow of the cross.

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We did not ask for associate contributions to aid ZIONS HERALD this year. Our readers have stood by in noble fashion in past years whenever we have asked for contributions; but we do ask you to help increase our circulation. If each reader will find one new reader, then our circulation will be doubled. It is that simple! Will you help spread the tidings of ZION?

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